

Calvinist Contact

An independent Christian weekly

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Farm group opposes plant breeders' rights

Marian Van Til

GUELPH, Ont. — The Christian Farmers Federation of Ontario (CFFO) has announced that it opposes the proposed federal legislation on plant breeders' rights because the legislation "goes well beyond the legitimate role of humankind as stewards of the environment."

Within Bill C-107 is an act which "would give to all plant breeders, individual or corporate, the inherent right to patent the seed — or 'propagatory material,' as it's called —

almost without any restrictions," says CFFO President Bill Jongejan.

Jongejan is a hog and cash crop farmer in Huron County, Ontario. The CFFO has about 550 members in Ontario; there is another such group based in Edmonton with members throughout the West.

Jongejan points out that the mainstream of on-going plant breeding research in North America is "very high tech" and exhibits the "bigger is better" philosophy. He says most research is aimed at producing bigger yields, at producing more and more without adequate consideration of what the consequences might be for the ecosystem. That has the CFFO worried.

The CFFO does believe that plant breeders should indeed be guaranteed a "reasonable return on their research work." But that "economic imperative" must be balanced by "the

See FARMERS -- p. 2.

Thinkbit

Voters are so used to being bribed with their own tax dollars that few are likely to see it as grounds to vote against the government.

From: an article in the *Toronto Star*, Aug. 6, 1988.

Drug dealers censor press through killings

Margaret Griffioen-Drenth

(from a report in the *Christian Science Monitor*)

Journalists exposing or criticizing corruption in South and Central America are risking their lives, as drug cartels in these nations gain more power.

In Colombia alone, 250 reporters, columnists, editorial writers and publishing executives have been murdered in the past 10 years. Scores more have received death threats and

some have been forced into exile.

Jorge Stefan Tomez, chief security guard at the newspaper *El Colombiano* in Medellin, (centre of Colombia's cocaine cartel) walked out of his home with his wife and daughter one morning this past spring. Gunmen opened fire; Tomez was killed and his daughter wounded.

Unsolved Mexican murders

That killing meant three newspapermen murdered in six months in Colombia, 32 in three years. As well 28 journalists have been killed in Mexico (on the direct route from Colombia to the U.S. Southwest) in the past few years. Almost all were killed for the same apparent reason — they or their newspapers or radio stations had reported on drug traffickers. Currently official records in Mexico show 42 unsolved murders of journalists in the last 17 years.

The latest Mexican victim was Hector Felix Miranda, a columnist for *Zeta*, a weekly newspaper. He gained a reputation for bold criticisms of corruption. In April he was shot and killed while driving to work in the northern border town of Tijuana. When the government held its annual celebration of freedom of the press two months after Miranda's murder, the journalists' union refused to participate

See JOURNALISTS -- p. 2.



Photo: Espectador

A "coke" factory in the Colombian jungle. Many journalists exposing drug cartels in South and Central America are being murdered.

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Toronto house prices change lifestyles



Photo: Brian Miller

The high cost of Toronto homes forces young families and singles to move away and churches to experience a decline or change in membership.

Robert VanderVennen

TORONTO — The cost of buying a house in metropolitan Toronto has more than doubled in the past three years, with the result that it is becoming very hard for families to buy their first house here, says Scarborough realtor Clarence Baarda.

Consequently both husband and wife in young home-buying families in the Toronto area must work full-time or else live some distance from the city, and churches are finding that their young families, including young people who have grown up in the church, are forced to move outside the reach of the ministry of the church.

Houses cost above \$200,000

An ordinary house today in Toronto and its near suburbs costs \$200,000 to \$250,000. For a conventional mortgage banks require a 25 per cent down payment and a family income from which not more than 32 per cent will be spent on the mortgage. So to buy an ordinary \$220,000 house you need a downpayment of \$55,000 and an annual income of \$69,000. Putting it differently, a 12 per cent mortgage per year is one per cent per month, and one per cent of \$165,000 is \$1,650 interest per month on the mortgage.

Baarda points out that under these circumstances it is not really possible any more for a family to save up for a down payment on a house. Take the case of a family that three years ago was saving \$20,000 for a down payment, he says. While they are saving they find that they now need to have \$55,000.

Churches and schools threatened

Many churches in metro Toronto are finding their membership is declining because families who wish to live within a few miles of the church cannot afford

to do so. A good result is that churches are more vigorously turning to neighbourhood evangelism in a struggle to maintain themselves. But that is not as obvious a solution as it seems because many neighbours, and especially newcomers, are from overseas cultures whose religions are very different from Christianity or from nationalities that do not mix easily with Caucasians.

Christian schools in the city also have their problems where housing costs drive young families away. The Christian school supported by Christian Reformed people in Scarborough closed five years ago, and the building now houses a day-care centre. Indeed day-care centres are eminently suited to the city's lifestyle because of the need for wives as well as husbands to work full-time.

The reason housing costs have gone so high so fast is basically related to supply and demand, says Baarda. Large numbers of people are moving into Toronto each month, among them

See HOUSING -- p. 2.

In this issue:

School is about to begin: "Each September a fresh start" p.8-9
Prisoners and their friends celebrate the gospel at a federal penitentiary p.10-11
Adrian Peetoom urges the exploration of "dangerous" ideas p.12

In upcoming issues:

An incest victim tells her horrible story (Sept. 9)
A Christian counsellor helps sort out the incest problem: the Christian community is not exempt (Sept. 16)

News

Plant breeders' rights a major issue says Christian Farmers

... continued from page 1.

intrinsic value of the plant life we mould and shape," says the organization's policy statement on the issue.

We don't own life

Plant life is part of God's creation, "of which we are but

stewards," says the CFFO. Therefore, allowing any individual or corporation the exclusive right to use plant life not only goes beyond our rights as creation stewards but degrades the intrinsic value of that plant life.

Bill C-107 would give plant

breeders 14 years of "total control" of the results of their research work. The CFFO supports legislation that would provide for the payment of a compulsory license fee to breeders by all those who wish to use a new life form during its first seven years of registration

— in essence, universal access after paying a royalty fee, as is common in other areas of our society.

The CFFO is not particularly concerned about the individual farmer who produces and uses his own seeds, but it is concerned about the larger

corporations and multi-nationals who, worldwide, are gaining more and more control of agriculture, and who would wield even more control with exclusive plant breeding rights.

There is an added ecological factor as well: if a corporation has exclusive rights to certain plant breeds, the rest of us will also have to accept the particular herbicides and pesticides that accompany the growing of those breeds, Jongejan points out.

He admits that in the aftermath of this summer's drought, plant breeders' rights are not foremost in farmers' minds. Most farmers will not get excited about the issue until and unless it directly affects *them* — an attitude typical of most of us, adds Jongejan. He is hoping, however, that after addressing more immediate concerns such as crop insurance and stabilization, this issue, with its long-term consequences, will become important not only to farmers but to all of us who want to be good stewards of creation.

Housing costs rise in Toronto

... continued from page 1.

immigrants and refugees, all looking for the jobs that exist in the big city. There is a great deal of new housing being constructed, especially condominiums and new houses. Not many new apartments are being built, though, because of rent controls. Toronto's apartment vacancy rate is about 0.2 per cent, which is like saying that the humidity is 99.8 per cent during a rainstorm.

Baarda says that other factors contributing to high costs are the good municipal services in metro Toronto and foreign investment in the housing market. Investors from Hong Kong, Europe and Japan, for example, see housing costs as reasonable compared to other large cities in the world. Indeed, prices in Toronto did not rise much from 1975-1985. The result is that housing prices are as much determined by financiers who

want to make money as by what people can afford within the bounds of a responsible way to live.

The Toronto Real Estate Board and the provincial Ministry of Housing have recently responded to this problem of first-time home buyers by announcing a demonstration project in which they will try to stimulate the construction of 60 to 150 houses that can sell in the \$120,000 to \$180,000 range,

affordable by families with incomes as low as \$40,000. The aim is to prove that innovative low-cost houses, such as stacked townhouses, can be built in Toronto today.

No doubt other large cities in Canada have parallel experiences with housing costs. Some cities may experience the "Toronto effect" in the next few years.

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BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

The numbers game

September has arrived and schools will soon open their doors for another year of education. I'm looking forward to seeing my students again after two months of missing their bright and eager faces. I'm looking forward to seeing how my students have matured over the summer, and how they will grow and develop in this coming year. I'm eager to teach a few new courses that I haven't taught before. However, there is one thing that I'm not looking forward to this year — and it is the same every year — and that is *marking and assigning marks*.

The drawbacks of marks and marking are many. The most obvious one is the boredom I experience when I read 33 answers trying to say the same thing. A second drawback is the negotiations for marks that some students enter into after a test or paper is handed back. And a third drawback is competition that marks create in the classroom; only the top students thrive on this, the rest either merely endure it, or worse, they confirm to themselves that they are failures every time they receive a low grade.

However, the biggest drawback by far, in my estimation, is the assigning of the mark itself. If we stop to think about it for a moment, it seems a bit strange to assign a number to a piece of learning. What does that number represent? Does it represent how hard the student has worked? Does it refer to how inherently bright the student is? Does it show how much that student has learned in a particular period? Does it signal how well the teacher has done his or her work? Does it tell us how well the school's goals have been achieved? Does it indicate how much of a Christian disciple that student has become? Does it mean the amount of Christian perspective gained? Does it trace the degree of maturity or development of the student? What does the mark a student receives really mean? At best, its meaning is ambiguous; at worst, it is misleading.

Yet marks seem to be the cornerstone of all Western education, including Christian

education. They have a magical aura about them. When a mark is given, it seems so official, so scientific, so "objective." A student with a 78 per cent is obviously better than one with a 74 per cent and worse than one with an 82; and one with a 47 has failed.

Colleges, employers, parents, students, teachers all bank on the accuracy and objectivity of those kind of distinctions. They bank on the fact that numbers don't lie.

The deep problem is not how accurate or objective the number is. The real problem is that marks — numbers — cannot fulfil the job assigned to them. A single number has to represent the student's entire learning experience. Yet we all know from experience that learning experiences cannot be reduced to numbers. Can a number be assigned to what was learned from a good sermon, or from a bad mistake? Can the maturity gained from losing a father or the knowledge received from reading a good book be represented by a number? Can the learning a young child does from his parents before kindergarten be classified as a 47 per cent — a failure? It is very difficult, if not impossible, to assign numbers to these learning experiences; it is equally difficult, if not actually impossible, to assign numbers that in some real sense reflect the learning that occurs in schools.

When I face my bright and eager students this year, I will still give them tests and papers. These will still have marks assigned to them. The Ministry of Education requires them, the parents want them, the students work for them.

However, let us recognize them for what they are: personal, professional judgments by teachers of a student's progress. And let us remember that these numbers do not reflect at all a large segment of what the student has learned about the Creator, the creation, or being a disciple, and even about aspects of math, science and social studies. Most of what a student learns never does or can appear on tests. Thus marks are a handy but poor way of compressing and representing what a student has learned.

Clarence Joldersma teaches science at Smithville District Christian High School.

Journalists risk lives exposing corruption

... continued from page 1.

to protest the failure to investigate his and previous killings.

More nations fighting drug-related murders

Drug traffickers and paramilitary groups are suppressing free expression in at least eight other countries — El Salvador, Nicaragua, Guyana, Bolivia, Chile, Haiti, Paraguay and Peru — according to reports by the Miami-based Inter American Press Association which monitors press freedom in the Western Hemisphere.

Cancellation of Haiti's first free election in 30 years followed attacks on reporters trying to cover the campaign. And no one knows whether the drug business was involved when thugs shot and killed a

cameraman on the day the elections were scheduled. The recent military coup adds to the dangers of reporting the news.

The U.S. indictment of General Manuel Noriega of Panama followed evidence that linked him to drug operations, and Army officers in Haiti have also reportedly been involved.

Not a lot of Canadian or American media attention has been given to the drug-related murders in South and Central America.

Recognizing that the drug rings reach all the way from Chile to Canada, it is conceivable that their enforcers will consider action against U.S. and Canadian media and journalists who seek to expose their operations, profits and in some cases governmental connections.

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Oh, the fury of a woman scorned! The former Minister of State for Transport, the Honourable Madam Blais-Grenier, got her belated revenge for her dismissal. She hinted at political corruption in La Belle Province, with just about enough vagueness to avoid personal accusations but with sufficient assertion to give the Tories a kick in the shins. Monsieur did not take kindly to this below-the-belt battering and the Honourable Madam was promptly and unceremoniously excommunicated. No loose cannons allowed on the deck! Monsieur took the task of what politicians call damage control upon himself with a carefully orchestrated week-end parade of political promotion through Quebec. Where in the past four years the government money-machine had irrigated the landscape with green bread the parade stopped to receive a warm welcome and applause from the recipients. Alas when the prime minister was hardly back to "intercourse at hearth and board" another Quebec member of the P.C. caucus made remarks similar to those of Blais-Grenier. There are times when you can't win. Days when the fish don't bite, and the mosquitoes do double duty.

Almost unnoticed among all the speculations about the election date, the provincial premiers gathered in Saskatoon. Reform of the Senate was one of the subjects discussed, and it was decided that a committee would travel around the country to conduct research about the possibility of what has come to be known as the triple-E Senate: elected, effective and with equal representation. Don't hold your breath though; Senate reform is like the weather: everybody talks about it, but it is beyond changing. The honourable members of the Senate, not overly worried about the premiers' noble intentions, went on vacation, which is one of the things they do quite well.

At a meeting of the Canadian Bar Association, members were told that in spite of the public perception in Canada that our judicial system is soft on crime, our country has one of the highest rates of imprisonment in the world. The difference between that public perception and the reality, so Quebec Chief Justice Claude Bisson said, is the result of distorted, sensationalistic media reporting which makes the public think that we live in a society that is far more violent than it is. Food for thought.

Guess what? Some 5,800 postal workers threaten to go on strike. The story is as familiar as Goldilocks. I

propose the issue of a new stamp for overseas mail; it would have nothing on it but the word H E L P!

Guess what again? Another whiff of scandal blows from Victoria. From sea to sea, so to say. David Poole, everybody's favourite political enemy, is alleged to have thrown his weight around to have a certain polling bureau awarded with a contract. You don't say. Never anywhere else in the country, of course.

The Reverend Mr. Sang Chul Lee, present at the General Council of the United Church of Canada had dinner in Victoria's Chinatown. "Tomorrow something wonderful will happen," said his fortune cookie after dinner. The next day he was elected the 32nd Moderator of the United Church. My faith in fortune cookies has never even approached the mustard seed stage, but what about that, eh?

George Bush pushed the self-destruct button by choosing as running mate silver-spooned, deft, draft-dodger Dan Quayle. Who is Dan Quayle? the American voters asked. The press, in hot pursuit, answered the question mercilessly. Will he be invited to remove himself? Who knows. In the meantime, back at the Democratic ranch, it appears that presidential hopeful Dukakis did not go out of his way to serve in the Korean War either.

Signs of the times abounded: earthquakes, people rising against people. The I.R.A. cut a few more notches in their guns. In an African country that I never even heard of, people are killed by the thousands, and there were widespread riots in Burma. Pakistan's president died as a

result of a mysterious mid-air explosion. The papers reported 700 dead as a result of the Himalayan earthquake, but it is suspected that that number is only an approximation.

"The spring of Prague" is already 20 years old. Time flies! Sometimes there are these anniversaries that make you go for the pocket calculator to doublecheck that indeed that much time has elapsed. Time is an ever-rolling stream, says the Psalter Hymnal. When you get older the stream seems to run ever faster.

I can sleep again, finally. She has been named Beatrice. The name was chosen because it was the name of Queen Victoria's daughter. I am glad it's over. I was already calling her Baby X.

The irrepressible hunger for freedom came to expression again in Poland. Will glasnost allow freedom to re-appear in that country? The government's initial reaction was not very encouraging. They countered with the riot police. Glasnost is still a stranger in many countries of the Warsaw Pact.

It is quiet on the Iran-Iraq front, except for some macho talk about violations of the cease fire. The United Nations observers are in their positions and the Canadians are hard at work setting up a communications network.

A few politician's jokes to conclude this week's review. Yes, Virginia politicians do make jokes. Minister of Defence Perrin (submarine) Beatty was thought by some to be too young to take on his very senior portfolio. In response to that he told reporters one time: "I got up this morning and I almost fell off my tricycle."

Pressreview

Carl D. Tuyl



And Liberal MP Brian Tobin commenting on one of John Crosbie's answers in the Commons: "The minister has a wonderful mind. It ignites when he wakes up in the morning, works flawlessly and stops as soon as he stands on his feet in the House of Commons."

The hard-working members of the House do not take themselves so seriously that they have banished all humour. Sometimes I am afraid that we in the church approach that stage, if we have not already reached it. I was once very severely reprimanded because I burst out laughing when a minister three times tried to say

"a piece of paper" only to repeat three times "a pace of peeper." The elder who admonished me said, "we don't laugh in church." Exactly. So, why don't you write me about the last occasion you laughed in church, or smiled at least.

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston: P.O. Box 1161, K7L 4Y5.

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A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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Editorial

Prisoners do have rights, don't they?

This issue of *Calvinist Contact* presents a report on Gospelfest '88, an annual celebration of the love of Christ for "inside" and "outside" sinners held at Collins Bay Institution near Kingston. For me personally, the event stayed with me for a whole week as a sweet aftertaste of heaven. I suppose it really is a foretaste of things to come, but a memory looks back, not forward.

I should tell our readers that, much to my surprise, I had been selected as the first recipient of the Gospelfest "Good News Award." That's not the part that makes me think that heaven came down and glory filled my soul. It was more that earth rose up to heaven at that point and that is always a bit dangerous. According to Ron Dube, my friend and brother in prison, the award was for "doing the most to promote through journalism a better understanding of the plight of prisoners by publishing both sides of the story."

I felt greatly honoured. What I especially liked about the award was the inscription on the plaque: "Written not with ink but with the Spirit of the living God...." My brothers in prison could not have found a better text to remind me of what an editor is supposed to produce and edit from day to day.

But I also felt small, being honoured in a place where other believers have done so much more than I have. Even though I am taller than Salvationist John Walton, who received the "Good Samaritan Award," (See report on pages 10, 11) he stands much taller than I do in the company of those who visit Jesus in prison.

Access to only two sides

Before Ron Dube made the remarks about publishing both sides of the story, I had in fact been thinking quite a bit about this matter. "Actually, there are three sides to every story," I told the audience in the Collins Bay chapel. "Your side, my side and God's side. But since as editor I don't have access to God's side, the best I can do is present your and my side, or the 'inside' and the 'outside.' Perhaps that way we come closest to God's side of the story, which we shall hear in full detail some day."

When it comes to talking about life in prison, what really is "my side" of the story? A few weeks ago, a woman wrote in a letter to an editor that prisoners have no rights. You may have come across this kind of statement before. It's typically a "my side" or "outside" kind of remark.

Prisoners have no rights? Who says so? Does the Bible say so? Is there a law in the land that says so? People without rights could not be protected from any harm. They would be easy prey to anyone who would want to hurt or even kill them. Mice don't have any legal rights. The police won't knock on your door if you crushed a few to death with a mallet or a trap. Dare anyone suggest that prisoners fall in the same category as mice? It doesn't take much to explode the superficial notion that prisoners have no rights.

Right to be human

What rights do prisoners have? They have all the rights that you and I have under the law, except those taken away by a court sentence. Usually a court sentence restricts itself to saying that a person shall be incarcerated for a certain length of time or that he or she will pay a fine. Whatever the sentence, that, and only that, is the extent of the limitation set on a prisoner's rights.

Of course, we know that here is more to a sentence of incarceration than the fact that a person is placed behind a wall or locked behind a door. The prison system itself, guided by a penal code, determines the nature of the confinement and the conditions under which prisoners live. Wardens, guards and even prisoners can and do contribute to the determination of these conditions. But

these conditions are decided not on the basis of the fact that prisoners have no rights but on the basis of making the system of locking people up work, whatever the criteria for that may be.

We all know that prison keepers must provide inmates with food, clothing, shelter and medicine. Besides that, they offer exercise, recreation and work. In addition there may be study opportunities and counselling and day passes. Just recently a court decision determined that prisoners have the right to vote. All of these provisions acknowledge the fact that prisons are for people, not for animals or inanimate things. And it is generally recognized that people need certain basic provisions to remain human. Whether there are enough of these provisions to stay human may be a matter of debate. But the assumption is there at least that prisoners are people with needs, which translate into rights.

Love and respect everyone

There is one right that people often lose once they are behind walls, and that is the right to be respected and loved. That's unfortunate. There was nothing in the sentence meted out to them that said that that right should be suspended. It must be said here too that prisoners themselves often deprive each other and especially the guards of this basic right. With these observations we

have moved into another realm of human law. The right to be loved and respected is an unwritten law placed first of all in the hearts of human beings, but confirmed by scripture (Romans 13:8 — love, 1 Peter 2:17 — respect). It's almost a birthright. It comes with the package of being human.

Human beings are made in the image of



God, and no one ever loses that image. It gets tarnished, it gets bent out of shape, through our own sinful doing and through what others do unto us, but it never disappears from a person as long as he or she draws breath.

The beautiful message that we outsiders heard in Collins Bay prison was that Jesus Christ offers his love and respect unconditionally, also to prisoners. That's the "other side" of the story. Jesus never seems to get confused by these man-made notions that law-abiding citizens are more worthy of love and respect than those who have been convicted of breaking laws. In a real sense, no one is worthy of Jesus' love and respect. But since Jesus has decided to *consider* people worthy, He hands out that favour indiscriminate of race, colour, age, sex *and* legal status. And the good news on top of that good news is that his followers do the same as they faithfully minister to prisoners from week to week.

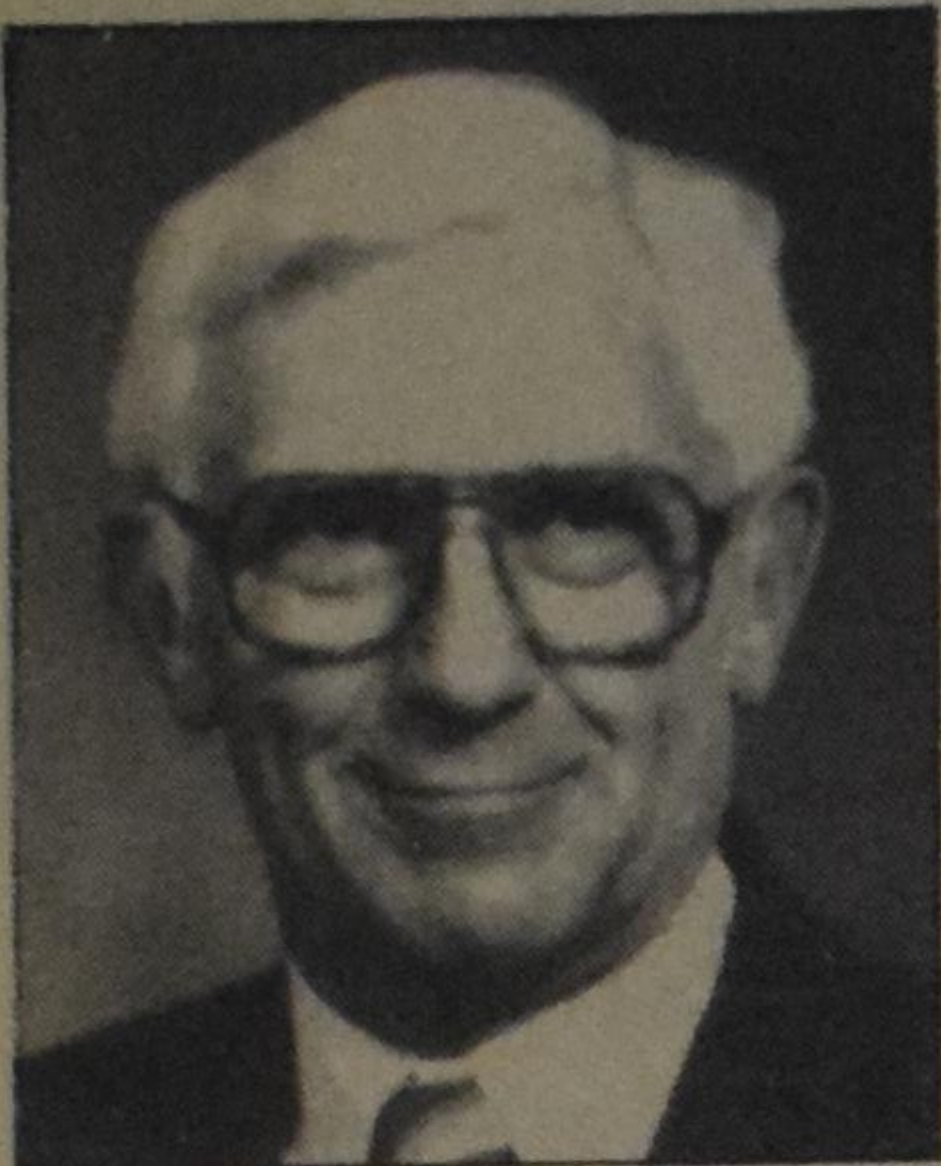
How close is this editorial to your side of the story, Lord? Is it almost written with the invisible ink of the Spirit?

P.S. Could you restrain a few readers from attempting to answer this question for you?

BW

SKYLIGHTS/WILLIAM R. RANG

Longer Letter



"Too often we put what we hear in a canning jar, label it and put it on the shelf."

Short sermon, big results

Someone remarked that the shortest sermon ever preached was the one delivered just after the birth of Christ. It probably lasted about one minute. The doxology of the angel choir must have taken much longer. Remarkable! The Lord does not need to use many words to accomplish his purpose. But we seem to. We talk and argue until we're blue in the face.

Just as remarkable as the short duration of the sermon was its outcome. The shepherds came to the faith. The words of the Lord God brought them to the Saviour.

There is such a thing as receiving the Word in obedience. This truth is demonstrated in the reaction of the shepherds. There was no post-sermon debate. The ministering angel was not criticized for his short sermon. The shepherds did not discuss the word "you" in the message to find out "you" really applied to them. They knew it did not mean "some of you."

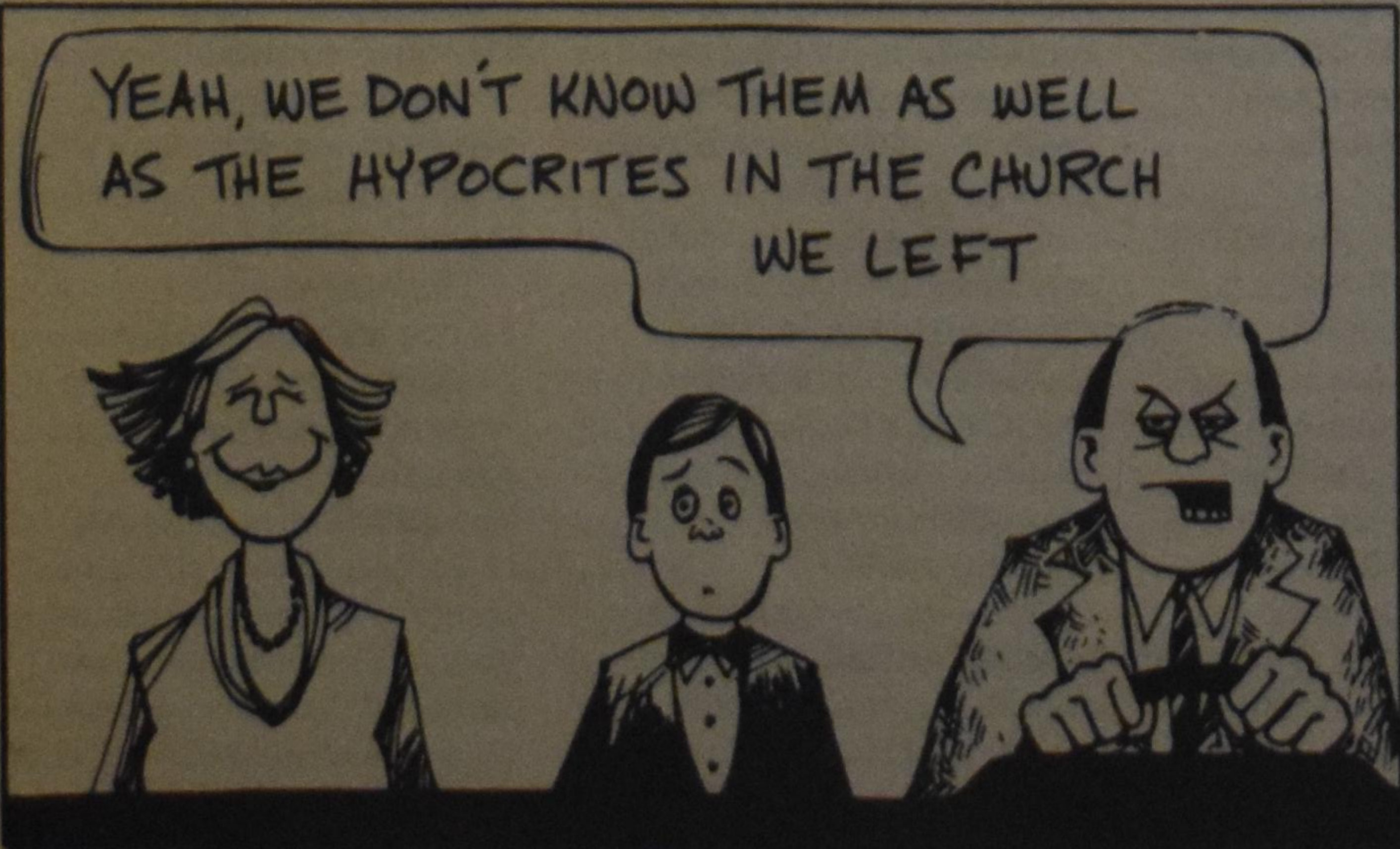
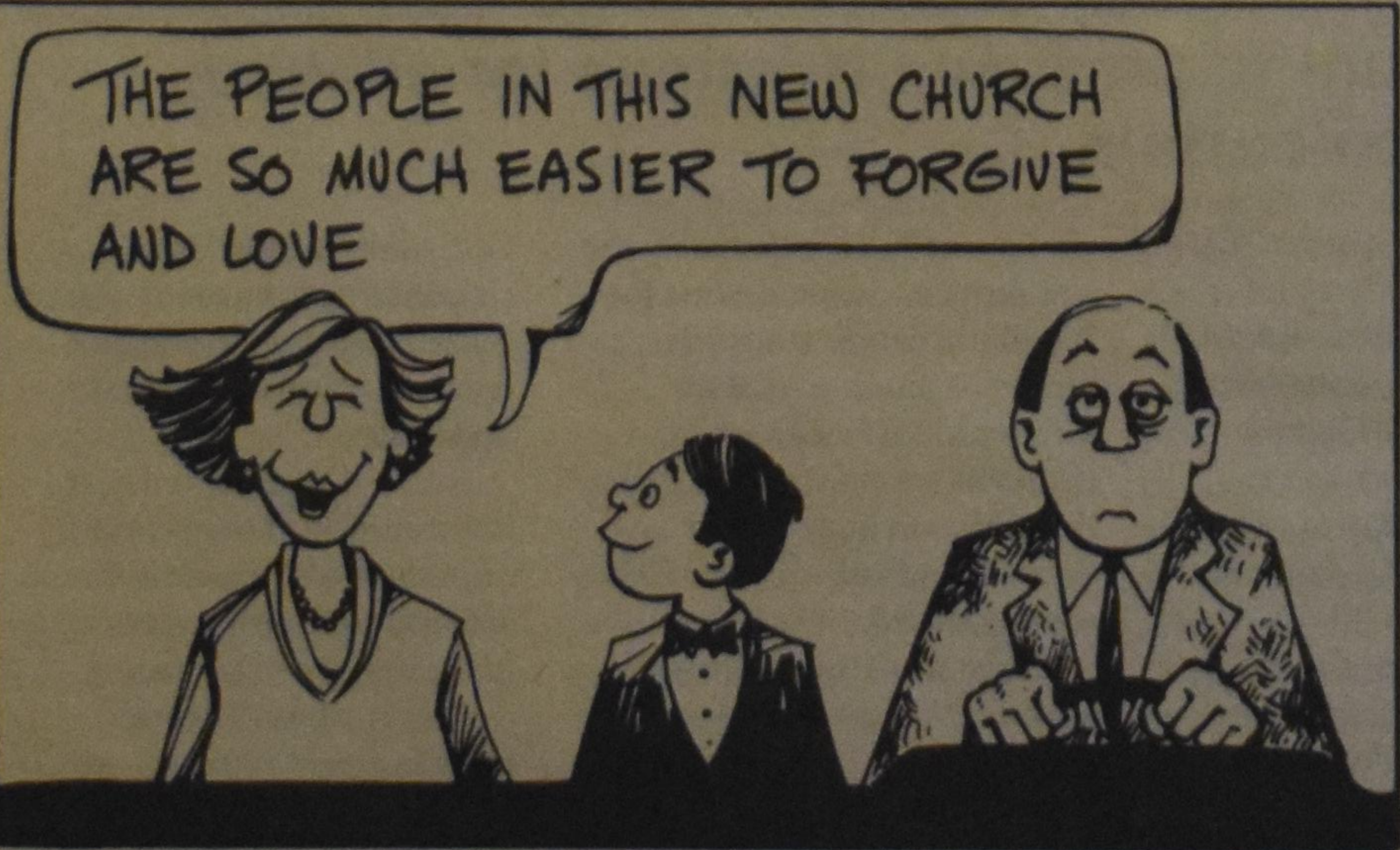
I read somewhere that the spoken word always has a sender and an addressee. The sender here is God, who is totally dependable. He does not play with words. He puts his signature under his words every time; it guarantees the content. There is also the addressee. The name is of the person who wants to hear and who knows him- or herself unworthy at the same time.

Of course, we must also take notice of the outcome. It can best be summed up with the word "action." The shepherds became doers of the Word. The apostle James must have thought of them also when he admonished us to be doers of the Word. We should attach our hands and feet to our ears, so to speak. Too often we put what we hear in a canning jar, label it and put it on the shelf.

Looking at my own life, I see that my problem does not lie in whether or not what I hear the Lord say is the truth. I know it is. My problem lies in the believing. I believe and yet I need help to overcome my unbelief. Only when I become the recipient of real faith can I become obedient to it. For this reason I need to pray with the desperate father of Mark 9: no matter what, it must all come from Jesus.

William R. Rang is principal of Dunnville Christian School, Dunnville, Ont.

BEYOND BELIEF



The millennium belongs to the Ukraine

This letter refers to various articles incorrectly titled and publicized as the 1,000-year anniversary of the Russian Orthodox Church, or 1,000 years of Christianity in Russia, etc. (See *Calvinist Contact* of June 3)

It must be remembered that the Soviet Union is not a Russian nation-state but an imperial conglomerate. There are many non-Russian nationalities, with a different language, religion and history. European nation-republics are Ukraine, Belorussia, Estonia, Latvia, Lithuania and others. Of course, Armenia and Azerbaijan are often in the news. There are altogether 15 republics in the Soviet Union.

The truth is that in the year 988 Moscow was nowhere to be found, and Russia did not come on the scene till about 100 years later. In 988 the church was not split; so, where do you get the 1,000-year anniversary of the Russian Orthodox Church? Articles in *Calvinist Contact* concerning the 1,000-year anniversary of the Russian Orthodox Church or 1,000 years of Christianity in Russia can only be attributed to a gross negligence, or worse. I am ashamed.

In the year 988 the action was in the hills of the Kieven Principality and in Kiev itself. Kiev is the capital of modern Ukraine. Ukraine is the country officially which was baptized in 988. Ukraine is the country with a 1,000-year

anniversary of Christianity. There are a number of reputable publications one can check. Please refer to: Harvard University, Ukrainian Studies Fund, 1583 Massachusetts Ave., Cambridge, MA 02138.

I would like to point out there is a viable Ukrainian Christian community right in St. Catharines, and humming Ukrainian centres in Toronto, not to mention every major city in Canada and the U.S.

All it takes is a little effort, a little interest, which we owe to ourselves, to Ukrainian people, the Ukrainian nation — the forgotten sister of the Occident Christian countries.

To get better acquainted with this great event, why not make a pilgrimage to Ottawa. On Oct. 6, 7 and 8 Ukrainians from across Canada and various local and foreign dignitaries, under auspices of the Governor General of Canada, will celebrate the Millennium of Christianity in the Ukraine.

The Governor General of Canada, Her Excellency the Right Honourable Jeanne Sauve has accepted to become the Honourary Patron of the Millennium Year for Ukrainian-Canadians.

P. Baran, Dorion, PQ

Weekly Crossword by Peter Swift

ACROSS

1 Lean-to

5 Auction offers

9 Word by Caesar

13 Fisherman's need

14 Lawmaking group: Fr.

15 Panache

16 Adored one

17 Perplexed

19 Badger

21 Negri of silents

22 Day's end to poets

23 More competent

25 Mich. city

27 Make a choice

30 — up (study)

31 Erwin of old films

32 Mrs. Charles

34 Believers: suff.

36 Bits of information

40 Thorny problem

43 Verdi work

44 Ogler

45 US canal

46 Printer's measures

48 Attendant

50 Shoat

51 Most recent

54 Likeness

56 Lyric poem

57 Clapton

59 Standard

63 Tied

66 Ethnic group

67 A Lanchester

68 — green

69 Norse god

70 Sow

71 Biographer

72 Make over

DOWN

1 Lapse

2 Animal skin

3 Baseball's Slaughter

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03/09/88

Last Week's Puzzle

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ELSA MESA LOOSE

SLUR ONUS ELLEN

TYPE REPS DOORN

41 Gretel's brother

42 Transparent fabric

47 Pat

49 Pride

51 Veins of ore

52 An Astaire

53 Make fun of

55 Goof

58 Froze

60 Created

61 — rain

62 Gauzy fabric

64 Pop

65 Extension

03/09/88

Church

Marian Van Til, page editor

Keeping in touch with students

Jean Bridson
When young people move out of town for college or university, they often forget their church ties. Here's how one congregation maintained connections.

For many years, I had the Junior Choir in my home church. But something about these children bothered me. As they grew older and left home for further education, they just seemed to disappear, to vanish.

Since I was a member of the Ladies' Aid, I approached them for help. We obtained a list of church members and adherents, contacted a number of homes by telephone, and put a notice in the Sunday church calendar for three weeks. This search revealed 12 students who had moved away.

I then visited my national church offices in Don Mills. Goodwill MacDougall, Secretary of Mission Personnel and Campus Ministries, gave me a little booklet he had written called *Let's Do More Than Say Goodbye*. I found this an excellent, invaluable, but simply written resource about congregations and college students. It says, at one point: "The university years are a time when the student's understanding is broadened and deepened, a time when values are shaken or settled, old goals discarded or new ones set. If we are concerned about the future of the Church of Jesus Christ, we must not neglect our young adults at this crucial period."

Mail from home
When students are away at college or university, mail from home can mean more than the

words express. So our Ladies Aid — most of whom are in the 70s or older — decided to send our students monthly mailings.

Here's what each student received:

1. A letter from the group. At each meeting, we all signed our names to a sheet of paper, and added a one line note. Jean Catton, an 84 year old, wrote: "Guess who got her driver's licence renewed? Yes, me, been driving since 1923!" Islay Martin, a gardener, wrote, "Just planted some flower seeds. Hope when you're home in the summer you'll come to the Flower Show."
2. Church bulletins, one from each Sunday of the preceding month.
3. Folders, from any other church activity, such as Sunday school, Christmas concert, etc.
4. Clippings from the Huntsville weekly paper that might be of interest.
5. Personal notes — perhaps of a chat someone has had with the student's family or friends, a report on a bazaar, etc.

Always, *we stressed that this mail did not require a response*, but would be going to the student monthly. We wanted the mailing to be a joy, not an additional burden.

At the beginning of each year, we send each student a copy of the congregation's Annual Report.

At Christmas, the ladies gave each student a copy of the Presbyterian Church's annual

Calendar — everyone needs a calendar — and a package of homemade Christmas cake, candies, nut mixes and raisins.

Warmly welcomed
How did these 12 students respond to our mailings? Here are some quotes from their letters to us.

- "Sure did appreciate the mail, so nice to hear from church. Do I ever want a ride with Mrs. Catton this summer!"
- "Thank you for keeping in touch with me. It's great to be aware of what's going on at home and in church while I'm away."

- "I was so grateful to get the church calendar. We always had one at home, and I missed it."
- "Thank you for the Christmas package. I wanted to tell you how much I enjoy your letters and the ladies' notes. I think it's an excellent way to keep in touch. It certainly means a lot to me to know that I'm not forgotten."

Expect the best
So when students go away to college or university, don't just say, "Good luck! See you around in the summertime!"

At this point, they don't have much — like the lad who had

only "five loaves and two small fishes." But Philip saw the potential in that boy, and brought him to Jesus. Think of your students in just such expectant terms. A little neglect of a student could frustrate the building of a great man or woman for God.

Don't neglect the young people, even when they're not there.

Jean Bridson is a lay member of St. Andrew's Presbyterian Church in Huntsville, Ont. The article was adapted from one previously published in Mission Update. Reprinted with permission from pmc (The Practice of Ministry in Canada), Winter 1986.

Jewish leader challenges Christian leaders re "Last Temptation"

NEW YORK (ADL) — Abraham H. Foxman, national director of the Anti-Defamation League, today issued the following statement following the viewing of the film "The Last Temptation of Christ."

"The Last Temptation of Christ,' which opened recently in eight cities is, indeed, a distinctive and unorthodox depiction of the life of Jesus of Nazareth. Its graphic portrayal of Jesus and its literary interpretation of scripture understandably have led many to regard it as blasphemous. While this film has initiated an intense debate among Christians about its propriety, it is a theological debate into which the ADL is not qualified

to enter.

However, the film's protesters have sparked controversy by their tactics. The film's protesters sought to intimidate MCA, the parent company of Universal Studios, into not releasing the film by suggesting that Christians after seeing the film would turn against Jews. The basis for this suggestion was that MCA's corporate leadership included Jews. The protesters' strategy of threatening an anti-Semitic reaction in itself constitutes anti-Semitism.

Even more disturbing is the audible silence of so many others. By contrast, the National Conference of Catholic Bishops and the National Association of

Evangelicals were able to repudiate the hate-filled protestors while still challenging the film.

The Anti-Defamation League calls upon our Christian friends, regardless of their opinion of the movie, to speak out forcefully against manifestations of anti-Semitism and to provide guidance for those who look to them as their moral leaders."

Mennonites, natives

Rick Zerbe-Cornelson
VANCOUVER (MCC) — "It's not everyday that someone comes through these doors just to listen!"

Symposium to prepare Christians for shaking of bamboo curtain

SEOUL, South Korea (EP) — A symposium titled "Love North Korea," will take place in Seoul Sept. 12-17, one week before the Olympic Games there, in anticipation of the opening of North Korea, which has been closed for over three decades.

"The symposium aims to encourage Christians to pray and prepare for the expected opening up of one of the world's most closed nations — the Democratic People's Republic of Korea," explained Robert Hawley, director of Open Doors in the United States.

After the Korean Civil War of 1950-53, North Koreans were shut off from the rest of the world behind what many refer to as "the bamboo curtain." Visits and letters in and out of the country were banned and Kim II Sung, North Korea's oppressive leader, demanded that all follow him alone, promising "1,000 years of eternal life" to his faithful.

The vast majority of

Christians fled south during the war, but Christians among the 20 million people trapped inside the bamboo curtain afterward suffered as their churches were ordered closed, the Bible was banned and burned, and known Christians were executed.

Christians around the world are hopeful, however, that Kin II Sung, 75 and ailing, will soon either die or relinquish power. Already the bamboo curtain seems to be coming apart as the World Council of Churches penetrated it in 1985 at the invitation of the North Korean government. The WCC reported that they found the previously unknown Korean Christian Federation there, and were told it is modelled after China's Three-Self Patriotic Movement — state controlled and non-denominational.

Other sources say they have been allowed into the country and have seen many small groups of believers meeting in North Korean villages. They say they are not aware of any

Christians in North Korean cities and only know of those in outlying villages. Smuggled letters testify to continued oppression.

North Korea is listed in the latest edition of the *World Human Rights Guide* as the second most repressive nation in the world, with a human rights rating of 17 per cent. Only Ethiopia ranked lower.

"Today North Korea is virtually bankrupt and politically shunned," said Hawley. "A less isolationist policy is imminent. Many believe the resulting thaw will present opportunities to serve the underground church."

The symposium is particularly aimed at Korean Christians around the world who are encouraged to take a special interest in the evangelization of the north.

Keynote speakers include Brother Andrew, founder and president of Open Doors and author of *God's Smuggler*, and Dr. Jonathan Chao, director of the China Church Research Centre in Hong Kong.

FRIENDSHIP GROUPS CANADA

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Volunteers from the following CR churches are gearing up for another year of FRIENDSHIP Bible clubs or classes for people with mental handicaps. We praise God for their enthusiasm and dedication. May He richly bless you in the year to come.

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Abbotsford, First CRC

Aylmer CRC

Ancaster CRC

Abbotsford, Trinity CRC

Belleville CRC

Brampton CRCs

Bowmanville CRCs

Brantford CRCs

Beamsville/Grimsby CRCs

Calgary, First CRC

Cambridge CRC

Chatham CRCs

Chilliwack, First CRC

Coquitlam CRC

Dresden CRC

Drayton CRC

Dundas/Flamborough CRCs

Dunnville CRC

Edmonton, Ottewell CRC

Edmonton, Covenant, West End

Exeter CRC

Fruitland CRC

Guelph CRC

Goderich CRC

Hamilton, First CRC

Hamilton, Immanuel CRC

Ingersoll CRC

Jarvis CRC

Kentville CRC

Kelowna CRC

Kitchener CRC

Kingston, West Side CRC

Kincardine CRC

Lethbridge, First CRC

Lacombe, Bethel CRC

Langley CRC

Listowel CRC

London CRCs

Maple Ridge CRC

Medicine Hat CRC

Mississauga CRC

Nanaimo, Community CRC

New Westminster CRC

Oshawa/Whitby CRCs

Orangeville CRC

Orillia CRC

Owen Sound CRC

Peterborough CRC

Port Alberni CRC

Red Deer CRC

Rocky Mountain House CRC

Regina, First CRC

Smithville CRC

Sarnia CRCs

Simcoe CRC

Stony Plain CRC

Stratford CRC

St. Catharines CRCs

Strathroy CRCs

St. Thomas CRCs

Taber CRC

Thunder Bay CRCs

Trenton CRC

Tillsonburg CRC

Vernon CRC

Wallaceburg CRC

Welland/Fenwick/Wellandport CRCs

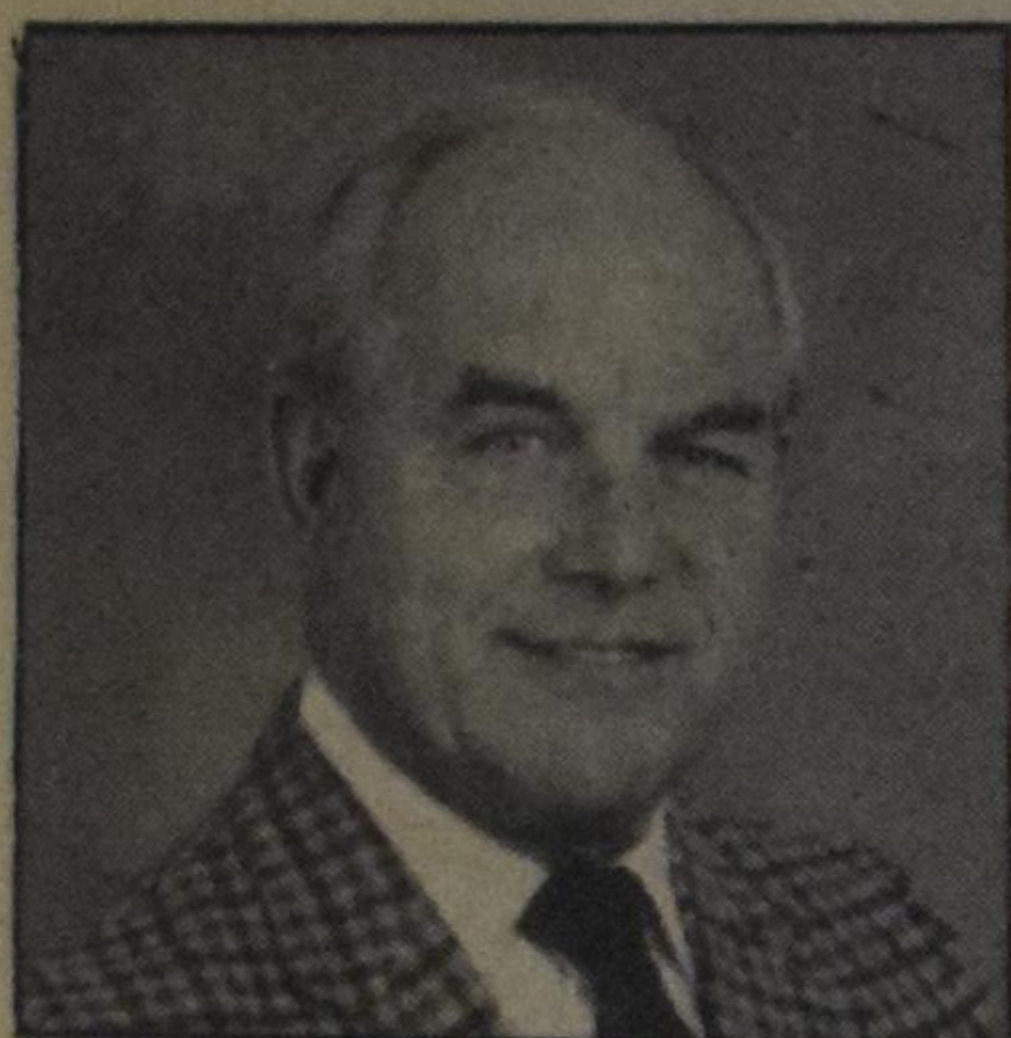
Woodstock CRCs

Wingham/Lucknow CRC

Winnipeg, Hope Center

Wyoming CRC

Friendship classes are also taught in 60 churches of other denominations; over 1,000 students are reached.



Canadian Church Scene

Jacob Kuntz

Christians and the media, schools and free trade

In the *War Cry* of June 4 we found a good and positive article on the need for Christian writers, filmmakers, producers and directors.

The "flood of corruption that is threatening to engulf the world" needs the antidote of men and women whose lives have been changed by the Holy Spirit and who will now, as changed people, use their gifts and talents to give expression to the healing and renewing power of the gospel, also with respect to the media. This is what the commentator had to say:

The people behind the most powerful information processing system of our age — the electronic and print media — appear to have little understanding of the Christian faith and what happens in the life of a person who accepts Jesus Christ as Lord. Television and radio programs, and newspaper and magazine articles alike, often caricature the faith, and as a result, the values and insights which God

has given to the world through Christ are trivialized.

The world is poor enough and cannot do without the quality of life which God has revealed in his Son through those who are committed to him. Goodness, truth, holiness, wholeness, kindness: these are the qualities of life which everyone knows in their heart are what this world needs. However, these are not the values which fill the flickering screen and which entice many to the movies or their VCRs. Instead, there is often coarse and brutal behaviour and language of the most destructive kind. The perverse and the perverted rape the emotions and fill the mind with images that continue their deadly influence for years."

"Are there no Christian writers, no Christian filmmakers, no Christian producers and directors? Are there no Christians in the media whose grasp of their craft is of such excellence that their ideas

of programming and/or editorial content will be heard so that the spiritually dying will have a window into the glorious world they have always dreamed about.

The answer is that there are people in the media whose lives have been changed by the power of Christ and who now give their allegiance to him. But often Satan, that master of deception, has managed to convince them that their faith in Christ is a private matter and that they have no business trying to "push their values" in a pluralistic society.

Surely the Christian view has a right to be heard in a pluralistic society, where differing views compete in the marketplace of ideas. While Christians will not try to force their Christian views on anyone, they must maintain the right to have their views accepted as valid, and indeed contributory, to a society which has grown from Christian roots.

Let the Christians begin to speak out, let them indeed be the salt of society, let them unashamedly maintain that their views are not old-fashioned or irrelevant. And by the quality of their lives and the excellence of their work the skeptics will be convinced.

The future of Christian schools

The Rev. Tony Plomp (who was moderator of the Presbyterian Church in Canada, 1987-88 and is of Dutch descent) answered a question concerning Christian day schools in the June *Presbyterian Record*: Should such schools be publicly supported by provincial governments?

The Rev. Plomp appears to be optimistic about the future of Christian schools and does not hesitate to come out in favour of government support. We quote the following lines from his answer:

Given the fact that many of our churches appear at present incapable of teaching basic biblical material in any consistent and thorough manner, I believe that for many children it is only within a Christian school that they will receive a broad Christian education. For this reason, among others, I believe that the Christian school system will flourish.

Yet I have always felt that in a nation that, for right or wrong reasons, stresses

multiculturalism and seeks to avoid the "melting pot" syndrome of our neighbours to the south, it is unfair to withhold public support from religious or other kinds of private schools.

In our province it was only relatively recently that some significant support has come from the public purse. Prior to that time, parents paid for all the schooling of their children in the private school, but at the same time also paid taxes to support the public school. I believe that this flies in the face of simple justice.

I understand that in Ontario the government now funds all Roman Catholic schools up to Grade 12 but refuses to grant this right to other private educational institutions. Again, this appears to be unfair. I realize the historical reasons for this development but personally feel that we, as well as governments, should move beyond hide-bound traditions and seek to follow the light of justice. The mechanics of such financial support as well as the shape of education under such a system would have to be very carefully worked out.

Free trade

It is unfortunate that there is such a deep difference of opinion on the matter of free trade with the United States, also among Christians. Whereas many people favour the agreement as a "must" for Canada and urge Canadians to make a "leap of faith," others believe that Canada will not benefit from it at all — yes, that free trade threatens Canada's very soul.

That was the opinion of

Bishop Remie De Roo of Victoria, B.C., who at a meeting in June joined union leader Bob White in criticizing the Canada-U.S. free trade deal. In the *Catholic New Times* of July 10 we read the following:

Bishop De Roo said to the audience of about 400 people: "Why am I here as a church person? Some people think that religion should have nothing to do with transforming economic and political structures. Margaret Thatcher's version of Christianity, for example, would not include such an agenda. But Margaret Thatcher's interpretation of Christianity is not mine."

Bishop De Roo went on to say that the free trade deal threatens the soul of Canada. He added, "Free trade is about the future of Canadians as a people. It is about our common values and traditions, our common choices. It affects our soul as a nation, our relationship as a nation."

De Roo explained his concern that free trade would include a serious loss of sovereignty and self-determination for Canada. He fears for its consequences on our foreign policy. He added, "We do not need a fortress North America. We need Canada to be committed to a new, more co-operative international economy. Building a rich and strong North America in a way that exploits the poor south, the Third World, is a moral distortion. It is an assault on the soul of Canada."

Jacob Kuntz is pastor of First Christian Reformed Church in Kitchener, Ont.

seek better relations

With those words Rob Royer, director of the Union of B.C. Indian Chiefs, summed up the response from native leaders in that province to MCC B.C.'s request to listen. Busy leaders of native political, cultural and service organizations took time to talk with me about relations between natives and non-natives. They seemed to crave dialogue with non-native people. "We need understanding," was their constant message.

I had not expected my requests to listen to be so well received. My four-month MCC B.C.-sponsored assignment grew out of a June, 1987 inter-Mennonite native concerns seminar. A committee was formed after the seminar to find ways to "foster friendship between native people and Mennonites of B.C." The committee comprised of MCC asked me to be their "listener."

As a "listener," I went to meetings with native leaders without a predetermined agenda. Experienced committee members stressed the need for such a stance. An old native man made it even clearer: "Keep your eyes and ears open and mouth shut!"

The response was overwhelmingly positive. The Gitksan and Wet'suwet'en of central B.C., for example, feel frustrated by a legal system that

does not accept their oral history as true evidence in their land claims dispute. They are also concerned that the public is uninformed, or ill-informed, about their intentions. Spokesperson Herb George told me that false fears about expropriation of land owned by non-natives and the view that natives are anti-progress have made it difficult to generate public understanding and support.

At the Coqualeetza Centre in Sardis, the Sto:lo people of the Fraser Valley work to revive their cultural practices and language. Gordon Mohs, a researcher, suggested that non-native people don't understand the importance of recovering language and heritage. Andy Commodore, a Soowahlie elder, believes that the spiritual well-being of his people is inextricably linked to issues of land, resources and cultural revival. "If you know where you've come from, you know you are not lost," he said.

Can Mennonites and native people learn to understand each other better? Yes, said the native leaders, if Mennonites and native people meet face to face. Ways to create opportunities for those kinds of meetings varied, but all native leaders suggested that only that kind of encounter could break down stereotypes and racist attitudes.

Award of the 1989-90 Centennial Missions Scholarship

The Centennial Missions Scholarship Committee is now considering applications for the 1989-90 academic year. The amount of the stipend is \$8,500 and the award will be made in January 1989. Applicants for this scholarship ordinarily shall be seniors at Calvin Seminary or graduates of Calvin Seminary within 10 years of their graduation.

The scholarship will be granted on the basis of the following considerations:

1. The proposed plan of study and its significance for the work of missions.
2. Academic record.
3. Character, personality, doctrinal soundness, maturity, promise of growth and general record of achievement.

The deadline for applications is January 1, 1989.

Applications may be secured by writing to:
Rev. W. Van Tol, Secretary

Centennial Missions Scholarship Committee
2850 Kalamazoo Ave. S. E., Grand Rapids, Michigan 49560-0200

Education

Robert VanderVennen, page editor

Each September a fresh start

Alyce Oosterhuis

One thing I have always appreciated about teaching as a profession is that each school year brings a new beginning, a fresh start. That is not the case to the same extent in other professions, such as the ministry, law or social work. But the teacher who ends the school year in June with final grades, comments, conferences and cheers of "have a good summer!" knows that September will bring a new group of students, a revised course, a renewed commitment. Teachers may falter during the year, and they may despair in February, but September brings new hope.

How do students experience the beginning of a new school year? Do they have the same hope that "this year will be different" or does school simply mean "more of the same?"

Student self-perceptions form early

Extensive research done in the late '60s and in the '70s showed that school attitudes of most students were set by the time they had finished Grade 3. Their feelings about themselves as students, about their competencies in reading, spelling, writing and arithmetic were formed before they entered Grade 4. As a matter of fact, a surprising number of children were already convinced that they were A, B, C or D students by the time they had finished Grade 1. For many students such self-perceptions became self-fulfilling prophecies; many who viewed themselves as incompetent in Grade 3 failed to complete high school nine

years later.

These student self-perceptions do not emerge full-blown apart from their own performance and the expectations of others, of course. They develop in the first years of schooling as a consequence of the marks they get on their papers, their teachers' ways of relating with them, their own perceptions and their parents' expectations.

Sometimes young students may accurately see their own academic limitations. For many of these students, unfortunately, their personal expectations of eventual failure become defeatist attitudes which teachers, peers and parents find difficult to change.

Effects of a cohesive community

In many Christian schools which are an integral part of a cohesive Christian community it is especially hard to break away from negative perceptions and low expectations of students who have not done very well in their first years of school. As teachers continue to teach in the same school they come to know students' brothers and sisters as well as parents. Too often administrators and teachers will remark, "You're a Vandenploegaard! I never expected such behaviour from you!" Or teachers in the staff lounge may say, "Well, what do you expect? He's a Slopsheouser." Younger brothers and sisters are too often "marked" as being too much or too little like their family members.



Photo: Call Them Canadians
"Younger brothers and sisters are too often 'marked' as being too much or too little like their family members."

Parents can be part of the problem, too. How many teachers have not been told by parents, "No wonder Janie is such a terrible speller — I never did learn how to spell." It's almost as if there are specific genes transmitted straight from parent to child marked "bad spelling gene." Poor performance in science, mathematics, public speaking, social studies, etc., is too often expected or excused if a parent is weak in that area, whether the cause be blamed on heredity or home environment.

One of the most disturbing factors which keeps low-achieving students in their rut is the fact that such students feel that there is nothing they can do, that they lack control over their achievement. Students with low academic self-concepts tend to attribute such academic success as they may have to factors which lie outside of their control, such as teacher mood or "luck." Failures, on the other hand, are

attributed to factors which are related to themselves and the tasks, such as their own poor ability, test difficulty or confusion in instructions. This means that in Christian schools which try to teach children about God's care, Christ's selfless sacrifice and our human response to such grace, there needs to be special sensitivity to those children who may persist in interpreting all their "good works" as "filthy rags."

Breaking through self-defeating attitudes

How can we break through this cycle of self-defeating negative attitudes so that each student can experience a fresh start in September?

To begin with, we can acknowledge that although whole class groups pass together from grade to grade, the dynamics of the class change as different teachers interact with the class. A class which may have been very difficult for last year's teacher may not necessarily be the same difficult class the next year with a new teacher. The group itself may be somewhat different: a new student may have come in, a student from last year may have left, and new experiences have moulded others in the class. Group expectations should not be firmly entrenched before the school year begins.

Secondly, we must recognize

that just as we adults get an uncomfortable feeling when we are judged primarily on the basis of who our family is, children also resent being pegged with, "so, you're Tommy's brother. I remember Tommy only too well." Teachers should bite their tongues before they make that sort of stereotyping remark. If we want to acknowledge each child's uniqueness we need to retrain our own classification systems and people-categorizing tendencies. In spite of what the teacher may or may not know about each individual in the class, fresh starts are like blank slates from which God has erased past misdeeds through forgiveness and atonement.

Thirdly, teachers might do well to lock away and not look at the cumulative files of student performance until after the first month of school. After a month teachers will know the new students well enough not to be prejudiced by pre-formed judgments. It would be a challenge for a teacher to refuse to look at cumulative files until after the first report card. It is true, though, that students who do require resource room or remediation help should be identified by the teacher before a month or two have elapsed.

Fourthly, when parents identify their child's difficulty as being similar to their own school experiences, the teacher should ask the parents how they coped at the time, how they think the cycle of defeat can be broken, and whether they may be emphasizing similarities which are really different in some important ways. In other words, teachers should not simply accept the parents' input for information, but ask them how they expect the teacher to use this information in teaching their child. When home and school are integrally related, parents and teachers work together to change unhelpful attitudes and perceptions.

Teaching is a communal activity. This is especially true in the Christian school where board and committee members, parents, teachers and children work together to realize God's mission and hope in their lives. The experience of periodic renewal can be available to everyone, regardless of age, ability or stature. This September, too, can be a time when teachers and students can build on the past but at the same time can each experience a fresh start.

Dr. Alyce Oosterhuis teaches education at The King's College, Edmonton.

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Belleville school provides outdoor education

Robert VanderVennen
BELLEVILLE, Ont. — Senior students at Quinte Christian High School in Belleville led 85 students from nearby Christian elementary schools in a week of hugely successful outdoor education in June, reports Mike Hoyer, vice-principal at Quinte and organizer of the outdoor teach-in. The teach-in was held at Camp Oconto on Eagle Lake, north of Kingston.

Partly as an extension of their physical education studies, high school students taught workshops in sailing, canoeing, swimming, windsurfing, archery and tennis, along with woodlot management, forest regeneration and pond studies. All of the students took part in singing, devotions and the fellowship of meeting new friends in an outdoor setting. "Emphasis during the week was placed on developing greater respect for creation and for the role of humans in it, and respect for the Creator and for each other," says Hoyer.

The fortunate 85 elementary school students were from John Knox Christian School in Brockville, Timothy Christian School in Williamsburg, Kingston Christian School and Belleville District Christian School. Each school also provided one teacher and one or two parents.

The experience of teaching was especially valuable for the high school students. They came to the camp a day before the elementary students arrived in order to firm up their planning in the location where they were to teach. Next year the high school hopes to link this experience more closely with its upperclass leadership development program, says Hoyer.

The elementary school students were also very happy with the opportunity they had. "We had more fun and learned more than I had anticipated," said an enthusiastic Trevor Heuning of Williamsburg, Ont.



Photo: Mike Hoyer
Students study the decomposition of a log with teacher Marsha Vanessen.



Photo: Mike Hoyer
Estimating the value of a wood lot with Principal Rod Freeman of Brockville.

Hollaar joins schools in B.C.

Robert VanderVennen
LANGLEY, B.C. — Lee Hollaar will become educational co-ordinator of the Society of Christian Schools in British Columbia on Jan. 1, it has been announced. His responsibilities will be focused on promotion, educational leadership and government relations.

Hollaar will be joining John Vanderhoek who also holds the title of Educational Co-ordinator. The work of the society has moved ahead to the point where two full-time people are needed.

The interests and capabilities of these two leaders complement each other and it is expected that their services will

dovetail very well. Vanderhoek's strengths are in classroom effectiveness and curriculum planning. Hollaar is more oriented to administration and public relations.

Hollaar is moving from Edmonton where he is promotion director of that city's Society of Christian Schools. He has also served as principal and teacher in Edmonton where he moved 12 years ago after serving three Christian schools in the U.S. He holds degrees in engineering and educational administration from South Dakota universities, and the

M.A. in Christian Studies from Calvin College. He expects to complete the requirements of the Ph.D. degree in educational administration from the University of Alberta by December 1988. Hollaar has served as president of the Alberta Independent Schools and Colleges Association.

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are pleased to announce a change of name, deleting "Ontario." In order more accurately to reflect the national character of the organization, henceforth it will be the

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First day of school



From the start
it felt so heavy.
The ground began to pound.
I was scared
to go inside
of the new school.
I never had guessed
the Christian School
was loving,
so loving.

Eileen Hoftzyer (7),
Chesterville, Ont.



Feature

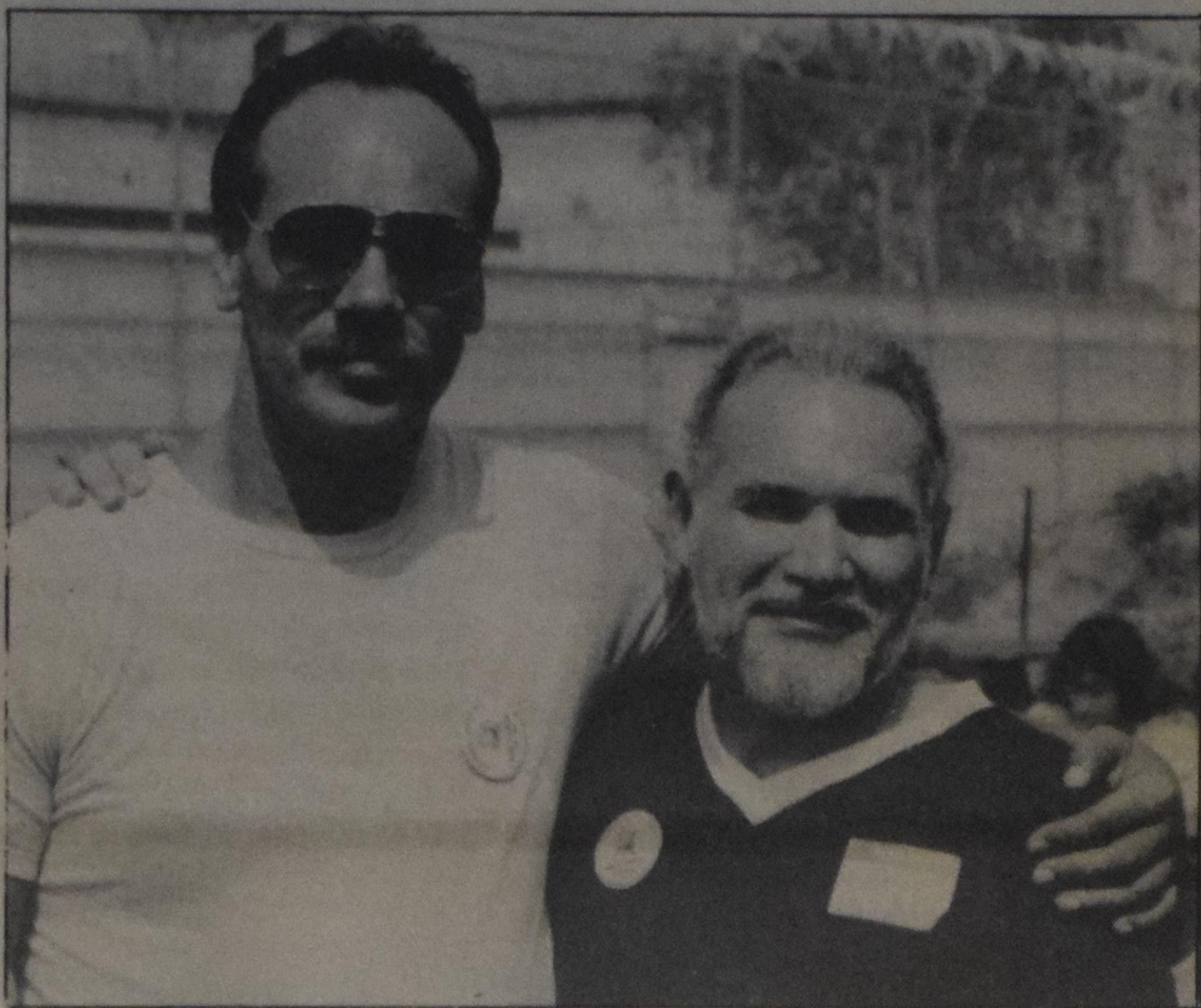
Gospelfest '88 at Collins Bay Institution

Bert Witvoet

For the second time my wife Alice and I attended a day of fellowship at Collins Bay Institution along with 150 other outsiders and about 100 inmates. Ron Dube, organizer of the 8th Gospelfest, welcomed us. He knew his crowd. "Some of you may have come for the coffee and donuts," he said to the inmates. "I don't care. I hope you have a good day with us."

Instead of giving a full-length report of the day, I have decided to present a pictorial overview with captions.

(All photos: Bert Witvoet)



Life is more than a cycle, Dad

Larry Harvey (r.), seen here with a friend, spoke briefly during the morning session about his new life in Christ. "About a year ago I was still in a joint in California," he told his audience. "The last thing I expected was to stand here and say I'm a Christian."

Larry's mother was a Christian but his father was an atheist. "Life is just a cycle," his father used to tell him. "We're like salmon — we are spawned, we swim out to sea, we feed for a while, we return to spawn and we wash up on the shore."

At first Larry did not know what to think of Christianity. Was what it proclaimed true or was it just a nice social structure. He questioned the doctrine of forgiveness. There was Sam, who, except for getting drunk once and kicking his cat another time, had lived a good life. And here was Larry himself, in and out of prison for 23 years, and they both get the same benefits because of forgiveness.

But the more Larry practised Christianity, the more sense it began to make to him. "It's like electricity," he told his fellow inmates at the Gospelfest. "You can't see it, but when you turn the light switch on, it's just there. I don't care whether you think of God as a grandfather with a white beard or whatever. He's just there."

As for being just like salmon, Larry does not side with his father. "God did not give creative genius as a gift to animals," he said. "He gave that to man. Salmon don't record history."

Larry talked briefly about the ministry of Jesus Christ. "Just think," he said, "Jesus only had two or three years of ministry; yet, those three years had an impact on the world like nothing else. A man like Alexander the Great conquered the known world of his time. Yet, do you have a book on your shelf about him? But there are millions of Bibles in the world telling the story of the ministry of Jesus Christ."

Larry seems to be a thoughtful man, who is not easily swayed by hype. But his faith is growing steadily. Larry is the editor of the *Spiritual Newsletter* published at Collins Bay Institution.



One day at a time, sweet Jesus

Stan Wallace was listed as the main speaker in the morning. He spent most of his time playing the guitar and singing for us. He has a wonderful voice and he sings with such feeling and joy that it almost makes a prisoner of you.

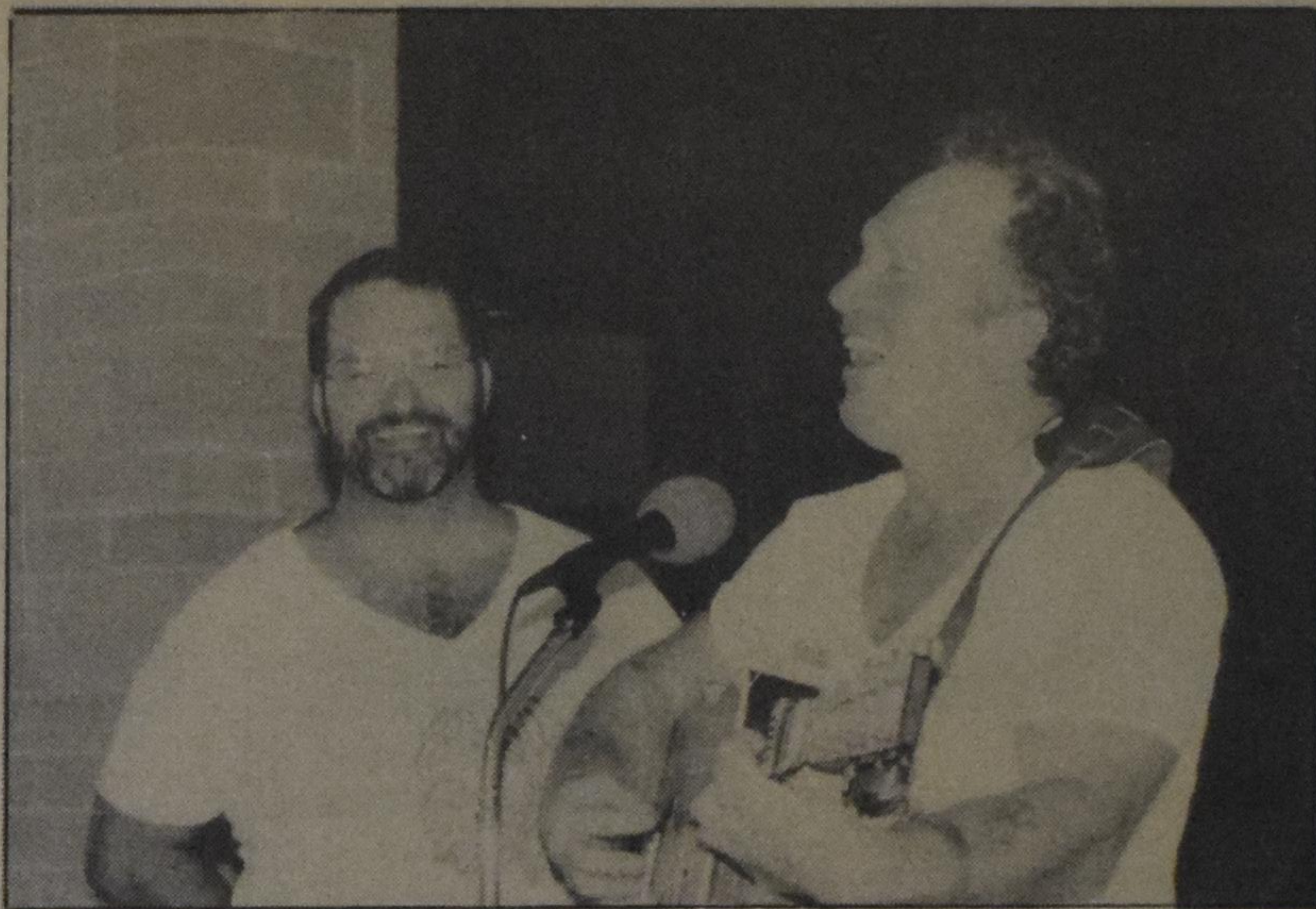
Stan has spent 15 years in and out of institutions. "Jesus is the one who changed all that," he told his audience. "He has put a psalm of praise in my heart. I was very arrogant and very evil. But Jesus can get the job done. Yeah, he can get the job done all right," he drawled while nodding his head. And that infectious smile of his lit up the place.

He reminded his audience that the word *penitentiary* is related to the word *repentance*. Jesus comes to you in different ways when you repent, he said. "Some feel good; others ought to be locked up for six months after that. But praise God, you can be freed from this world of sin."

He urged the inmates to attend the weekly Bible sessions that are available to them. "You don't have to agree with everything," he said. "You can always eat the meat and leave the bones."

It's not easy being a Christian in jail, he pointed out. He started out being a closet Christian. "When they closed the cell door, I would get very spiritual," he recalled. "I would practise all these things I saw Christians do, like raise hands and pray." Another inmate told him once, "Stan, don't mention the name of Jesus around me. It might spoil my reputation."

But now Stan has been out of jail for several years. He has had a very difficult time fighting his alcoholism and learning to apply himself to his work. But with the help of a good wife and the gift of children he is making it. How? He answered that in the song: "One day at a time, sweet Jesus, that's all I ask of you."



Monty Lewis (l.) and Stan Wallace (r.) were the keynote speakers.

An ordinary man calls on God

Monty Lewis was the speaker for the afternoon. He talked about the passage in James 5 that says, "Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years."

Monty is a good example of the power of prayer. He used to "tear up the country" in Cape Breton where he was born. He had a police record "the length of your arm." You mention it, Monty has done it. He fooled himself into thinking that he could be a moderate dope smoker. Finally his life hit rock bottom.

He was in a London cell and his life passed before him. A voice told him, "You may as well end it right here and now." But another, quieter voice inside him, a more stable voice, said, "Just call upon me." And Monty did. Like Elijah he called on the Lord, and the Lord sent him such a feeling of peace that he could hardly believe it.

The next morning a priest came to his cell and read to him from scripture: "'Come now, let us reason together,' says the Lord. 'Though your sins are like scarlet, they shall be white as snow.... If you are willing to be obedient, you will eat the best from the land.'" God wanted to be reasonable with Monty. "Now that is a reasonable thing, don't you think?" Monty asked his audience.

Today Monty is a minister in Fredericton, New Brunswick. An ordinary man called on the Lord, and the Lord heard his prayer.

Monty and Stan knew each other from institutional days. And here they were — together bringing the gospel to inmates and guests.

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Did you say
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the Gospelfest, Gerdie was glad to meet up with a man whom she and her have been encouraging to township meetings for. They are particularly in him because he comes Christian Reformed and. Indian, he was adopted age by a Dutch-family. His name is Minnema. The guards think Indian name: Iroquois, Minnema — it's all the same. Little do they know Frisian tribe in northern

Everybody line up for jug-up



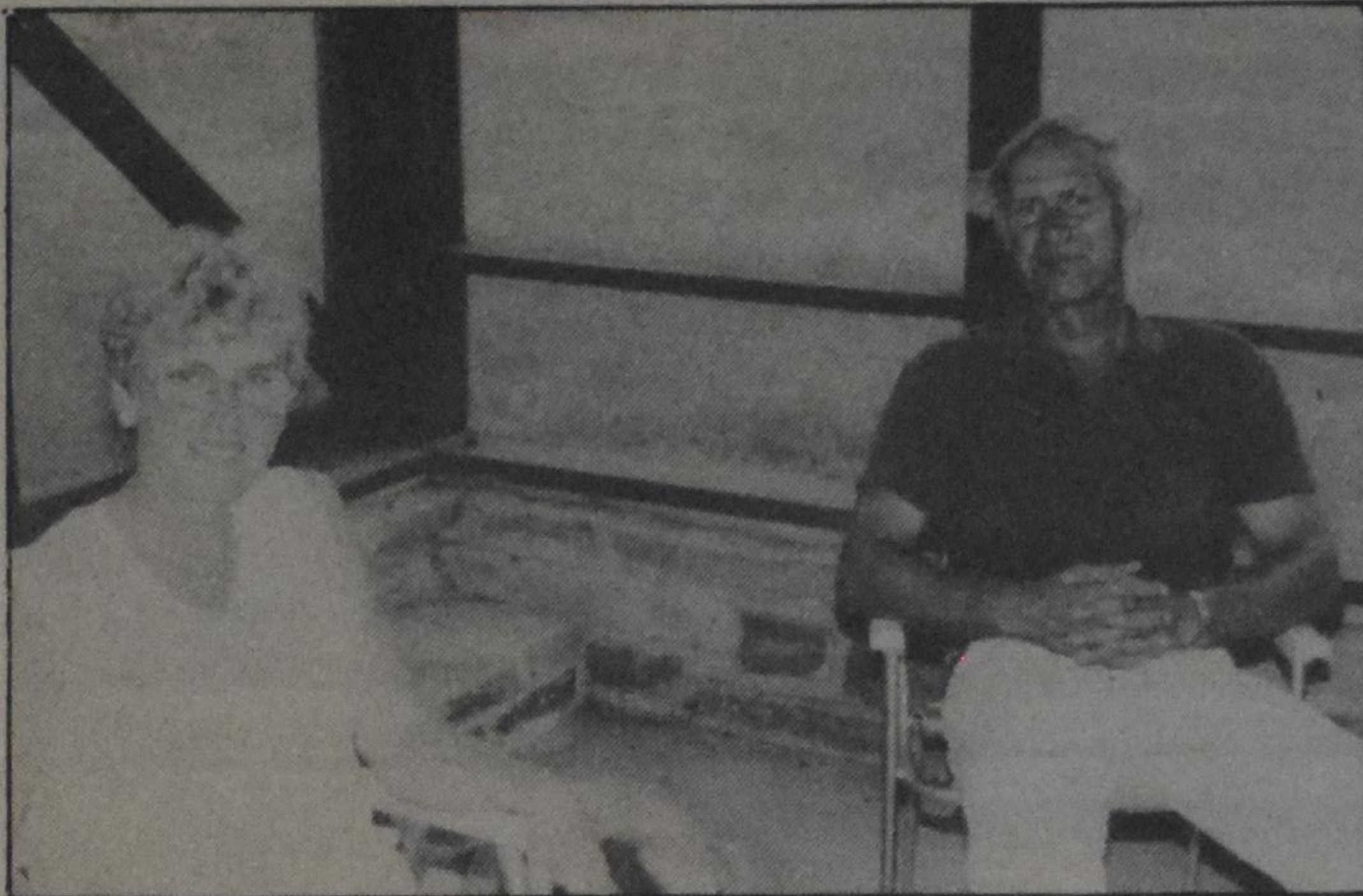
voet lines up with inmates for a lunch of hamburgers, hot saw, ice cream and strawberries served by other inmates. The event began to feel more and more like an outdoor party, always the walls and the barbed wire to remind her that being is no picnic.

Songs of praise at Collins Bay



ce Singers, all members of the Belleville Christian Reformed Church, were on hand to provide entertainment and inspiration at Gospelfest '88. Their presence confirmed that Christian people too are beginning to play a more active role in the work of prison ministry. r.: John DeVries, John Wyarda, John Doorenbos, Matilda Wyarda, Henny Vanderploeg Vries.

Sailing against the wind is hard



Gerdie and Neil Minnema, members of the First Christian Reformed Church of Kingston, have been part of the Salvation Army team that enters prisons to offer worship and personal counsel for 18 years. That's a lot of commitment! Neil leads the singing and Gerdie plays the guitar. At least twice a week, sometimes four times a week, they drive to one of the seven penal institutions that are clustered in the Kingston area.

Neil also has an escort licence that allows him to take prisoners out for church services or other functions. The Sunday following the Gospelfest, Gerdie and Neil picked up Mike, a political refugee from Ghana who is serving a year, and John, an elderly Polish-Canadian, who is doing several years but hopes to be released soon.

Neil is the supervisor of a major construction company in the area. He and Gerdie have a pleasant house on a large property just north of Highway 401. But that means relatively little to them. "Nothing is as exciting as helping a person straighten out his life or committing himself to Jesus," says Neil.

The Minnemas would like more members of their church to provide back-up support in this ministry. "Sometimes, all it takes is sending a note of encouragement to a prisoner who is depressed," says Gerdie. She and Neil deal with several people who are "slashers," who need all the affirmation and encouragement they can get. For someone on the outside to pay attention to them gives a boost.

In the guest bedroom of the Minnema house hangs a cloth with a sailboat depicted on it and a Frisian saying that translates as: "When the wind is behind you, everyone is a racer." Behind prison walls the Minnemas meet a lot of people who are sailing against the wind. It's hard to be a winner under those circumstances. That's why the Minnemas are standing at the sideline week after week, coaxing and encouraging so that some of the inmates will make it to the endline.



The man no one can hate

Almost every prisoner in the Kingston area knows John Walton. John is a retired Salvation Army officer, who decided that instead of sitting at home and staring at the wall he would visit prisoners on a daily basis. That's what he has done for the last eight years or so.

John is 78, but when he grips your hand, you'd better be prepared to sink to the ground. He loves to squeeze you into submission. They say that if there is a riot at any of the Kingston pens, the only man who would be safe is John Walton. Prisoners love him.

John was given the "Good Samaritan Award" this year. Because of his reluctance to come forward, he was brought to the front by two inmates. As he passed my chair he grinned at me and quipped, "Bunch of crooks, that's what they are."

John hadn't been feeling well all week, probably because of the heat and the humidity. His grip was less like a vice, but he tried it on a guest anyway as he was walked to the front.

One inmate told me later that he was skeptical about all these stories about Jesus. But there is one Christian he will always respect, he said, and that person is John Walton.

Family/Media

Cinema summaries

Marian Van Til

The Last Temptation of Christ

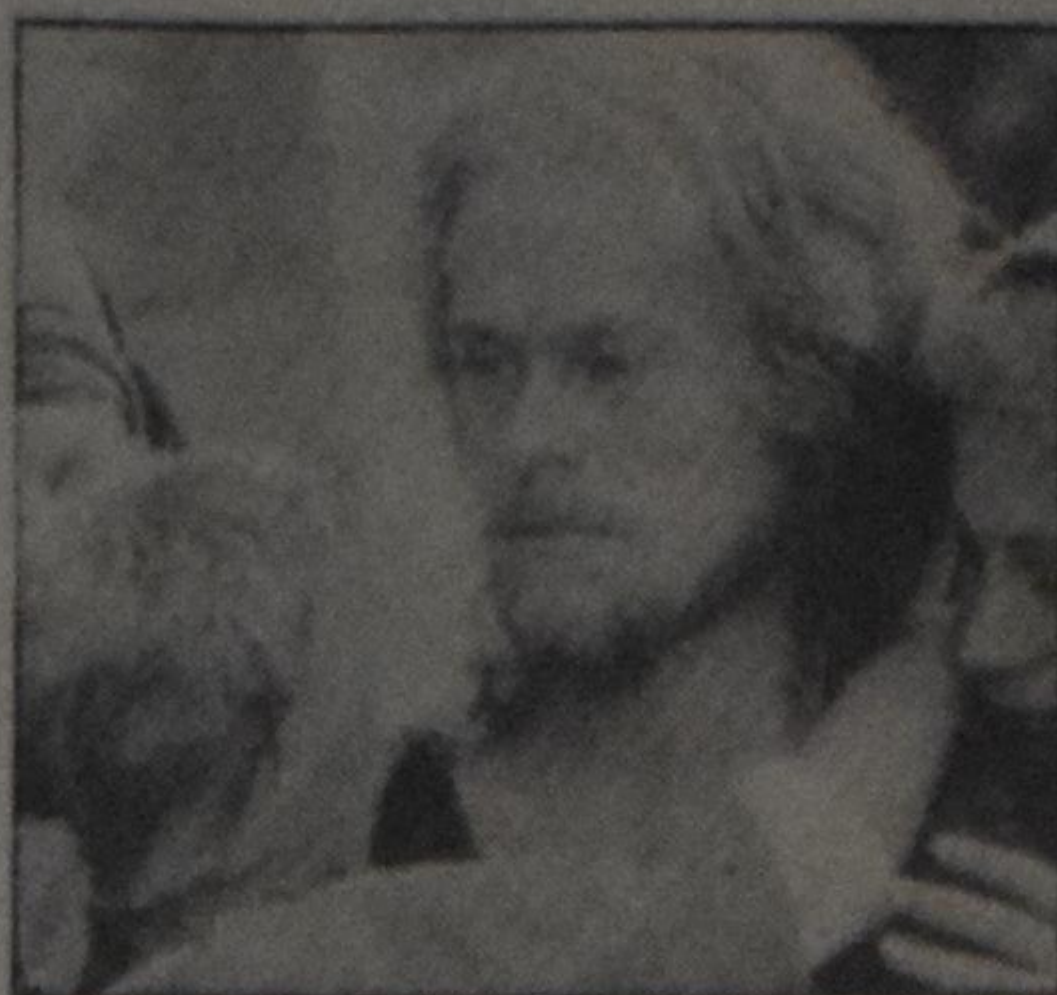
Rated R

Stars Willem Dafoe, Harvey Keitel, Barbara Hershey
Directed by Martin Scorsese
from the novel by Nikos Kazantzakis; screenplay by Paul Schrader

It's always rather dangerous to make pronouncements about a film which one has not

seen, even though they may be based on reliable information, including interviews with the filmmakers. That is why Bert Witvoet and I set out for Toronto (then one of two Canadian cities screening the film) to see *The Last Temptation of Christ*.

I had mixed feelings about seeing this controversial and



seemingly blasphemous movie. I assumed, based on all reports, that it would make me depressed and uncomfortable. A Christian, after all, should not take lightly what I assumed would be a secularization of God himself. So I prepared to be offended, but more, to be saddened by this humanizing of God's Son.

My reaction was somewhat different than I anticipated, however. For me, *The Last Temptation* is not strong enough as a film to have the depth of (negative) impact that I thought it would. (Bert felt that too.) It is, in short, a lousy movie that never really engages the viewer.

The irony is that if fundamentalist Christians had not protested this film so vehemently (most of them without seeing it), including calling for its ban, it would have been a box office flop that would have sunk quietly into oblivion like thousands of art films before it. (It was a strange feeling to walk up to that Toronto theatre to be greeted by two police officers who were there to protect us against ... who — other Christians?)

Though the film seems visually authentic, dramatically it is stagnant. Out of the dozens of characters that populate it, the only two that are developed to any degree are Jesus and Judas Iscariot. But — another irony — this film Jesus, purported to be so interesting and fully human, is a two dimensional character.

Jesus' "struggle" with his humanity, or rather with his divinity — the heart of the movie, the aspect that seems to be drawing non-Christians to see it — is unreal, almost hokey. That struggle can't hold a candle to our deepest struggles — those of real, tormented human beings. On the other hand, it is also, biblically speaking, totally out of the realm of a human being who is God.

So the movie Jesus has no charisma, no pull on one's faith or emotions. Apparently that is not how some thoughtful non-Christians are reacting to the film. The struggle it presents seems to be of great importance to them, a great comfort.

What humanists and some "liberal Christians" are seeing as a noble and moving struggle to "reconcile the human and the divine" appears to Christians who know and love the biblical Christ to be but a lame (and even strangely funny) imitation. The great difference in reaction seems to be based on two very different views of the way God comes into our lives and world.

The film contains an important prologue which tells viewers that it is not based on

the gospels, but on a novel by Nikos Kazantzakis. That book, we are told, came out of a life-long struggle by Kazantzakis with "the flesh" and "the spirit." His view of a Christ who must have struggled with simultaneously being God and man comes from a world view which does not know how to philosophically reconcile the "natural world" and the "world of grace."

That philosophical and religious conflict is very real for those caught in that "nature/grace" trap. It is real for Kazantzakis, who grew up Greek Orthodox, for director Martin Scorsese, who grew up Roman Catholic, and for screen writer Paul Schrader, who grew up Christian Reformed. Though these men have left the environment of their childhood faith behind, they have not totally rejected its influence. That shows in virtually all their work as artists (not just in this film).

Therefore, though this film clearly does not present the true and whole picture of the biblical Christ, its intent is *not anti-Christ*, despite what fundamentalists are saying to the contrary.

At the end of the film, the filmmakers affirm that Christ is the Messiah. He will rise from the dead, and He finishes his Messianic work with the triumphant shout, "It is accomplished!" The scope of that salvation, however, is vague. The tension between the "Kingdom of Rome" and the "Kingdom of heaven" is constantly alluded to, but just how citizens of the former fit into the latter is unclear.

And that is not just a Catholic problem. The very Christians who are loudly condemning this film (some of their accusations are valid) should realize that their own world view does not biblically integrate "the spirit and the flesh."

Questions remain, not so much about the film as about its makers. Why is it that the director, screenwriter and novelist all grew up in strict Christian homes but felt confined — artistically, and no doubt personally — by that environment? What is it about us orthodox Christians that makes so many of our brightest and most sensitive sons and daughters turn away from the faith of their parents? Why do we so often react to such people with scorn — or is it fear?

Perhaps we should be concerned about being obstacles to the tentative or potential faith of such people instead of acting as if the Kingdom of God is so flimsy that it could be felled by one human act or work of art.

For the time being...

Adrian Peetoom



"Higher criticism"

When I was young I was taught to hate "higher criticism." I don't remember anymore what my Dutch ministers/teachers called it, but I remember being warned against sneaky, clever humanist scholars who had the audacity to say that perhaps Moses didn't write the Pentateuch, that the Bible was full of contradictions and imaginary numbers, and even contained mistakes. I think I remember being told that most of them were German, but there were a few Dutchmen too.

I can state quite categorically that I defended the Reformed position on inspiration and infallibility at least once in my young men's group in the village of Baarn, and in terms even narrower than professors from the seminaries at Kampen and Amsterdam. After all, being the narrowest mind of the group at least once was one of the marks of good membership.

But I also remember secretly reading some of the scholars my mentors condemned, and finding them fascinating, persuasive and not so doggone fanatic as my usual sources. My particular interest in literature and the way words work has always made me interested in meanings between lines, in ambivalences, contradictions, paradoxes, unresolved mysteries, and symbols. Frankly, deep inside I have always figured that the holiness of God did not need a scripture which is perfect in some set of human terms. After all (I remember thinking once), my father was my father, even if his letters to me contained spelling errors. I loved the mysteries about who wrote what and when, and even more, who contradicted whom and for what purposes.

Scholarship that's fun

After recently reading the book *Who Wrote the Bible?*, I'm even more comfortable with treating the scriptures as a piece of writing, as a text, produced by human writers who bring to the text their own time and place. What language! What flair and good humour. Scholarship shared with a wide audience; respect for the intelligence of readers.

The author deals only with Genesis-Chronicles. He argues that this "first Bible" was put together by Ezra(!), who skillfully combined previous documents, and added editorial notes to serve his (eminently laudable) political purposes. His detailed evidence made a great deal of sense to me.

The writer acknowledges his debt to generations of "higher criticism" scholars, and goes beyond them to make a case no one has made with equal sweep. The book is partly a history, partly a detective story. It's alive with the currents and conflicts in the Middle East of old. The author gives me comforting reasons for the duplications, mysteries and contradictions I have puzzled over so often.

More, he renewed my awe for the power and love of God. And he allowed me to break

through the limitations on God my own tradition has tried to make me to accept.

Don't enjoy this

I'm not supposed to enjoy this book. I'm supposed to tut-tut its contents and its writers as yet more proof that the world is getting ever more full of infidels who subject God's Word to their own human control. I'm supposed to accept my tradition's intricate textual manoeuvres that re-assert the old explanations.

Above all, I'm supposed to accept the thesis that the authority of the Bible is dependent on keeping my grubby, ambivalent, contradictory, playful and fallible intelligence off its text. I must suspend my brain and experience with language. Verses and facts cannot contradict each other. Numbers and sizes are mathematically correct. And when Jeremiah says that the law will be written on one's heart, I may not sense that the words are his agonizing protest against powerful priests who force worship and sacrifice only in Jerusalem, and put many undue burdens on people by means of the laws we still find in Leviticus, Numbers and Deuteronomy.

Let me explain why I find the courage and feel the need to write what I have long thought. I want to share my delight and comfort with others who may have been (secretly) thinking along these lines, and especially with those who find Bible reading boring.

The book's last chapter is called "The World that the Bible produced." Here are some quotes.

Is the Bible more than the sum of its parts?
Of course. (234)

[Much of] this sort of analysis [has] offended the faithful of Christianity and Judaism. For a long time it appeared that the aim of the enterprise was to take the Bible apart and arrive at numerous pieces, none of which was the Bible any longer.... However, we are now at a point at which our discoveries concerning the Bible's origins can mean an enhanced understanding and appreciation of the Bible in its final, developed form. (241)

For those who hold the Bible as sacred, [this kind of study] can mean new possibilities of interpretation; and it can mean a new awe before the great chain of events, persons, and centuries that came together so intricately to produce an incomparable book of teachings.

The question, after all, is not only who wrote the Bible, but who reads it. (245)

I recommend this book. For me it has become yet another invigorating impulse to dig for further treasures in the scriptures I have loved all my life.

Friedman, Richard Elliott, Who Wrote the Bible? (New York: Summit Books, 1987).

Adrian Peetoom is senior editor of Scholastic-TAB Publications Ltd., Richmond Hill, Ont.

Religion/Theology

A degeneration of the Reformed vision?

Tony Plomp

(Written for the *Presbyterian Record*)

"Things ain't what they used to be!" is the cry of many Dutch immigrants upon a first-time visit to their former homeland after an absence of many years. This certainly was my reaction after spending a few days in the country this spring, visiting with officials from some of the Reformed churches, reading the secular and church press, and conversing with members of the general public.



Photo: Holland, 1985

Kuyper's Calvinism was not limited to things religious. (Reproduction of a painting of Abraham Kuyper by Haverman)

Since the main focus of my visit was on church life in the Netherlands, I had arranged visits with officials of the "church of my father" (and mother!), the Gereformeerde Kerken, with some 800,000 members the second largest Reformed denomination in Holland. Numerical decline is as pronounced as it is in Canada. This church has been losing 1 per cent of its membership since 1975, sees fewer young people join the church by profession of faith than ever before, and is concerned about the "greying" of its membership. In addition the "Reformed vision" for society fathered by the great Abraham Kuyper in the late 19th century has lost its ability to inspire church and society.

Kuyper, a minister who had grown disenchanted with the liberalism in vogue in the church of his day, became the resourceful champion of the teachings of John Calvin, teachings he believed to be the highest, most systematic and coherent expression of Christianity. He devoted his incredible energies not only to the reformation of the church, but also sought to make the influence of Calvinism felt in "every sphere of life." Thus Kuyper's Calvinism was not limited to things religious; it enveloped politics, economics, science and art. (*Dutch Calvinism in North America*, James D. Bratt). It is not surprising, then, that Kuyper founded a political party and eventually became Prime Minister.

Each group sovereign

It was a monumental vision, a true world view which Kuyper proposed and sought to implement in Dutch society. Many today might shudder at the thought, particularly those who have grown up believing naively that "religion and politics must not mix." The

fact is, however, that the neo-Calvinism of Kuyper provided Dutch democracy with its uniquely pluralistic character. Kuyper believed that God had given to each legitimate societal group the right and duty to be "sovereign in its own sphere." He meant with this that society ought to be organized in such a fashion that church, state, family, school, labour, business and the like should not interfere in each other's concerns but each should exercise its responsibilities in accordance with its God-given mandate, and be allowed to flourish through its own "separate development."

As a result, Dutch society became highly organized but also segmented. Labour unions were founded on philosophical and religious convictions. Newspapers arose out of and spoke to their own particular group of adherents. Radio and television societies were assigned air time on the basis of their membership. Schools reflected Catholic, Reformed or other doctrines, such as the Vrije Universiteit of Amsterdam which Kuyper founded in response to the

increasing secularism of his day.

As Hans Daalder and Bart Tromp note in an *Encounter* magazine article ("The Faults of the Dutch," Jan. 1988), "Among social scientists, the Dutch system of segmentation or subcultural fragmentation ... became a somewhat curious model, posing the problem of how such a divided society could cohere and govern itself in relative peace." Yet, for a good many years it did precisely that!

Little interest today

This vision of society is fast fading. Indeed, scholars and other interested observers from Canada and the United States and elsewhere were astonished to discover how little was made of the 150th anniversary celebrations of Kuyper's birth. They realized that in many unexpected quarters Kuyper is being "de-bunked." As the 1988 Yearbook of the Gereformeerde Kerken honestly notes, "We are, as churches, still involved in the process of distancing ourselves from the pronounced place of Kuyper and his followers in society" (my translation). The yearbook seems to applaud this as a progressive step. It apparently believes that its former "ghetto-existence" crippled the church in its mission to the world as a truly serving community. Even the distinctions between the various Christian political

parties have blurred and many of them are now united in the Christian Democratic Appel.

There are, of course, many reasons for these changes. The dramatic numerical decline of the major Reformed churches, the wide gap between official doctrine and the individual beliefs and practices of the membership, the lack of spectacular growth of non-"mainline" denominations (little "circulation of the saints") all seem to indicate that not only the "Reformed vision" of society has broken down, but also that Christian faith and practice has lost much of its power to influence and shape individuals and society.

Reasons for decline

In conversation with the Rev. Overeem, moderator of the general synod of the Gereformeerde Kerken it became clear that the process of secularization is as powerful in Holland as it is amongst us. He noted a number of contributing factors to the decline of the Church. He cited what he called "the Auschwitz problem," that is, the persistent and troubling question of where God was during the Holocaust of Jews and Gentiles which played itself out in the Nazi concentration camps. Secondly he pointed to the pervasive influence of technology through which increasingly "everything" seems now possible. We seem

to have become as "God" and thus we no longer need to rely on God for the living of our days.

Thirdly, he stated that peoples' ideas about "truth" have changed. "Truth" used to be spoken of in abstract and philosophical terms. Today, however, it is defined in far more practical ways, that is, a thing is "true" if it "works." The question, therefore, becomes whether or not God "works." Somehow one has to "prove" that God indeed matters. A fourth ingredient is the loss of social control which church and society were able to exert in former days. Today people are on the move, frequently leaving home and village at an early age and the influence of home and church has waned.

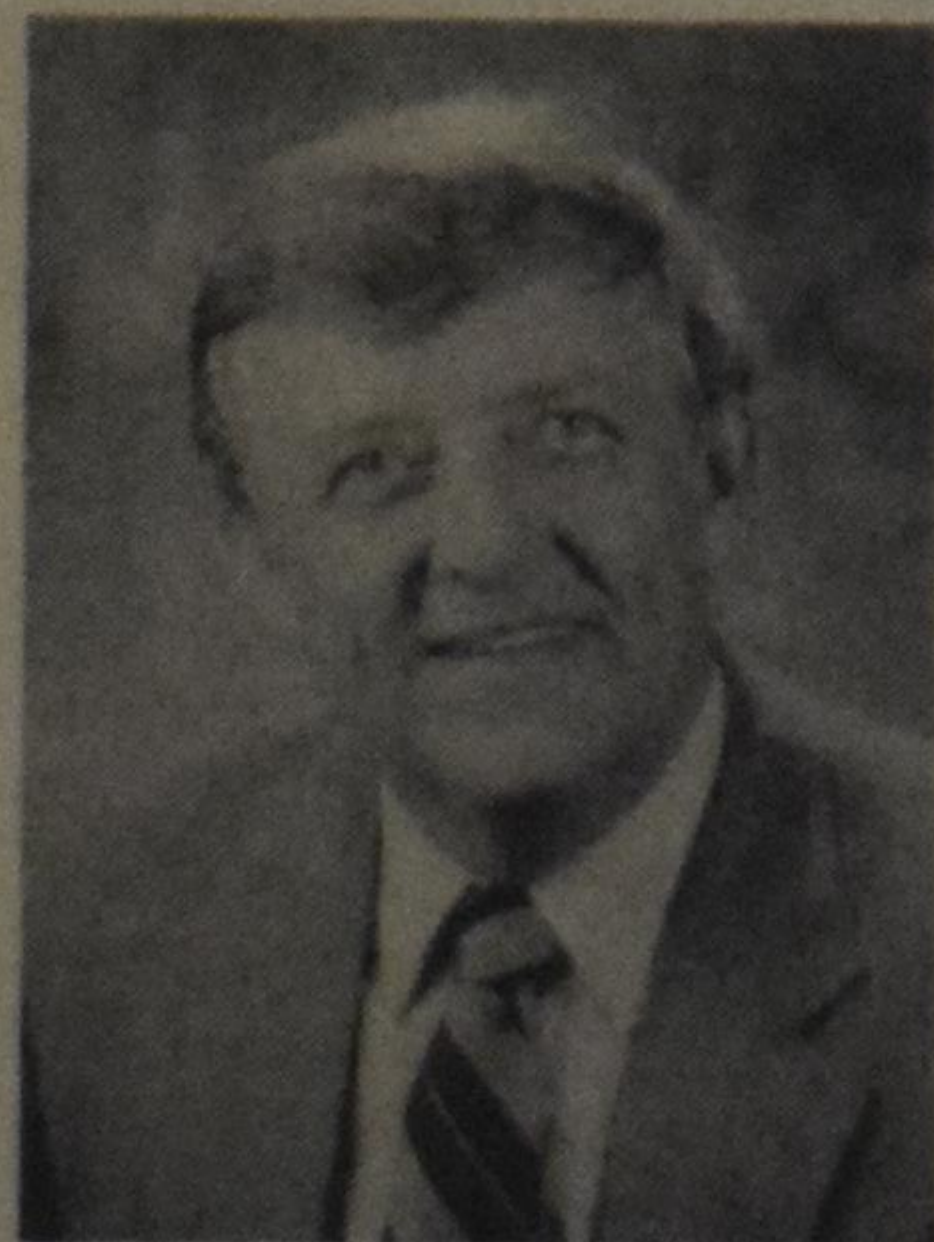
The answer of the church to this process of secularization seems to be to turn its back on much of its immediate past and to take a more "progressive" stance, that is, in terms of a new ecumenicity as well as greater openness to the world and its pressing needs. In regards to the former, attempts have been and are being made at re-union with the predominant and, in many ways, more liberal Dutch Reformed Church (1.5 million members). About 250

Continued on page 14 ...

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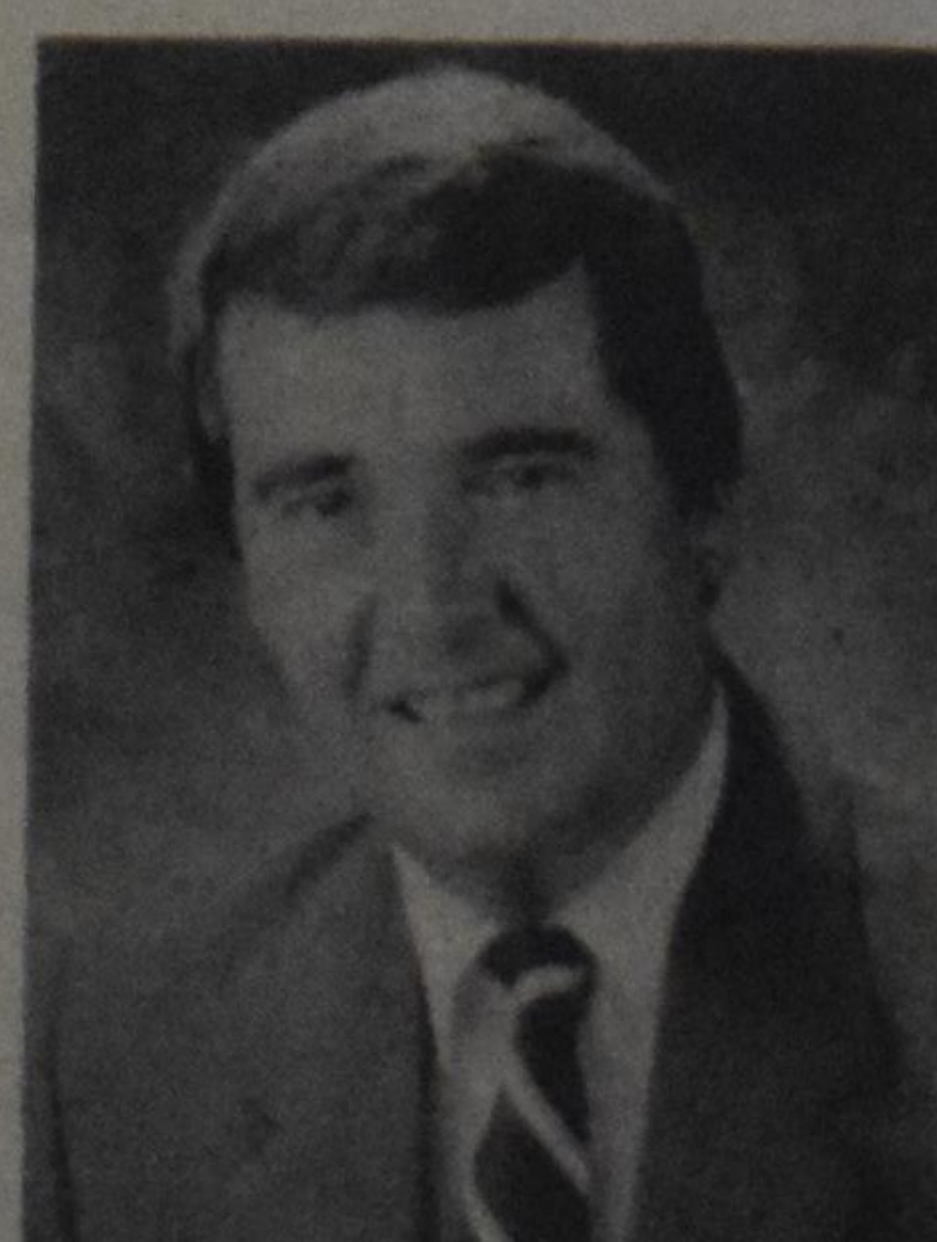
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A degeneration of the Reformed vision?

... continued from page 13.

congregations are involved in a program of joint worship and service. This program is called, "Samen Op Weg," roughly translated, "On The Road Together." The moderator of the general synod quoted earlier noted, however, that he believed the "kairos-point" for this process had regrettably passed. Others I spoke to felt that the re-union of these two large denominations would be difficult to achieve.

Farewell to dogmatism

In conversation with Dr. Bastiaan Van Elderen, professor of New Testament at the Theological Faculty of the Vrije Universiteit, it became clear that the Gereformeerde Kerken are no longer the bastion of conservative dogmatism which I recall from my youth. I was surprised to discover, for instance, that although the membership is divided on the issue of euthanasia, there are many who favour "living wills" and

the termination of life when there is no hope of recovery. I was told that as long as medical technology is able to "manipulate" the sick, that is, to keep them alive by extraordinary means, the possibility should be left open to actively terminate such "manipulation" as well. An official of the church's Department of Ecumenical Relations suggested to me that it is difficult to draw the line between so-called "active" and "passive" euthanasia.

Similarly, it struck me that the church's position on homosexuality is akin to that proposed for the United Church, although based on more thorough scriptural and theological reflection. Indeed, this stance might mean the church's expulsion from the highly conservative Reformed Ecumenical Synod, a worldwide association of the more conservative Reformed Churches.

Even the 12,000 student population "Vrije

Universiteit" in Amsterdam is no longer quite what Abraham Kuyper, its founder, had envisaged. Housed on a super-modern campus, adjacent to its own teaching hospital, the university has been forced, or freely decided, to move with the times. Many apparently find it difficult to reconcile the idea of a university with the strict confessionalism which lay at the heart of its founding.

As Van Elderen pointed out, since all faculty must sign a Statement of Faith, a real problem arises when the medical faculty, for instance, needs expertise that can only be provided by a person who is a non-Christian. Does one employ the very best person in the field, regardless of religious convictions, or settle for second or third-best in order to satisfy the requirements of the Statement of Faith? Some are questioning how long the institution can remain true to its original purposes, or even whether it should.

Is all of this, and much more,

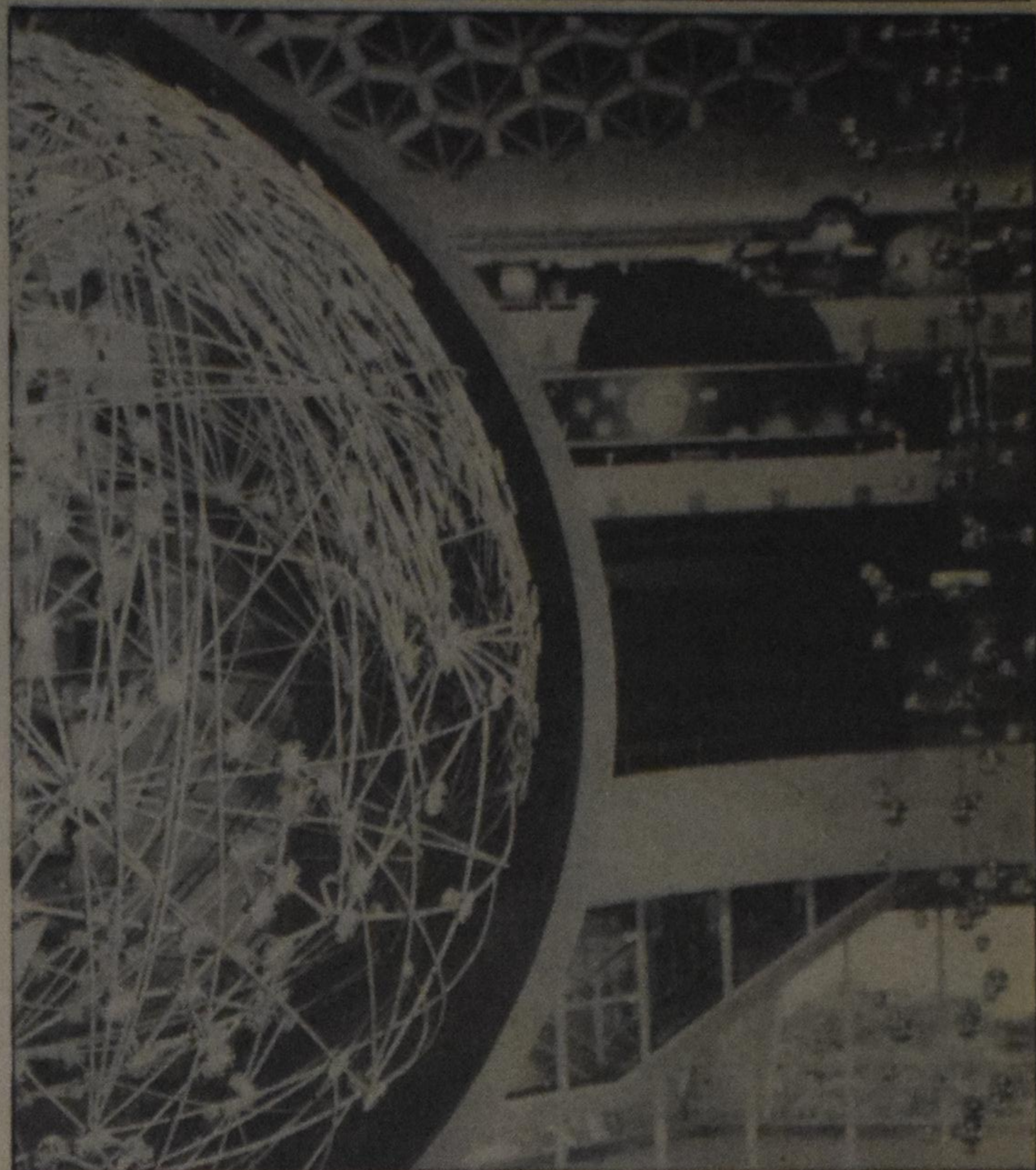


Photo: Holland, 1985

One of the reasons for the decline of religion in the Netherlands is the pervasive influence of technology. Pictured here is the *Evoluo*, a permanent exhibition of science and technology in Eindhoven.

a "degeneration" of the "Reformed vision" for church and society in Holland, as one preacher told me, or is it part of positive changes required to

meet the real world with the word of the gospel, as another maintained? Perhaps it is a bit of both. Certainly, the intent is genuine. There is a driving desire to meet the ever-changing and so much more demanding world in which we live with the good news of Christ. "We can't go back again!" is the cry and, that, of course, is true.

Certainly, I found the atmosphere in many respects refreshing, given my earlier nurture in a church community that had, in so many ways isolated itself from the larger world. One is taken aback, however, when one reads the judgment of others. In "Encounter" magazine, quoted earlier, Daalder and Tromp make the point that "10 years after Dutch academic circles had exhausted whatever useful ideas there were in the historical writings of American 'Cold War revisionists,' or the first generation of 'Peace Researchers,' their views were taken over by the Dutch churches as if they were theological dogma."

As the Reformed churches in Holland struggle to live out the mandate of the gospel it becomes increasingly clear to me how much we need each other. Their burdens are similar to our own and we have much to learn from the manner in which they deal with a world that is constantly being born. I also believe that the theological perspectives of the neo-Calvinism of Abraham Kuyper need to be re-examined in the light of the present day by all who stand in the Reformed tradition. It may yet have to teach us some things, and may help to explain those of us, who were reared in it, to some of our fellow-Presbyterians who sometimes wonder "where we are coming from"!

Tony Plomp is a former moderator of the Presbyterian Church in Canada.

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Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9; (416) 682-8311.</p>	<p>BORGER-BOKMA: Andy and Daly Borger of Bowmanville along with Dirk and Annie Bokma Sr. of Fenwick are sharing in the joy of the marriage of their children: DARLENE ADELE and WILLIAM BERNARD. This happy occasion took place at 2:00 p.m. on Saturday, Aug. 27, 1988, in the Bethany Chr. Ref. Church of Fenwick with the Rev. Jim Tuininga of Calvary Chr. Ref. Church of Chatham officiating. Future address: R.R.#5, Chatham, ON N7M 5J5</p> <p>DEVRIES-LOK: We, the children of FRANK Lok and GRACE DeVries, are happy to announce the forthcoming marriage of our parents. The ceremony will take place on Sept. 24, 1988, at 2 p.m., in the Second Chr. Ref. Church of Brampton, corner Steeles Ave. and McLaughlin Rd., with Rev. P. Van Egmond officiating. Open house: 3:30 - 5 p.m., at the Trinity Tower Hall, Holland Chr. Homes. Best wishes only. Holland Chr. Homes, 7900 McLaughlin Rd., C1105, Brampton, ON L6V 3N2</p> <p>SNIPPE-BERGSMA: Mr. and Mrs. Bert Snippe of Wellandport, and Mr. and Mrs. Linze Bergsma of Hagersville, are pleased to announce the forthcoming marriage of their children JULIETTE and THEODORE LEONARD, the Lord willing, Friday, Sept. 23, 1988, at 6:30 p.m., in the Wellandport Chr. Ref. Church, with Rev. J. Veltman officiating. Future address: R.R.#5, Waterford, ON N0E 1Y0</p> <p>THIBODEAU-DEBOER: Mr. and Mrs. Ray Thibodeau of Paincourt, Ont., and Mr. and Mrs. Hank DeBoer of Chatham, Ont., are pleased to announce the forthcoming marriage of their children JANICE and KENNETH. The Lord willing, the ceremony will take place on Friday, Sept. 23, 1988, at 5 p.m., in Grace Chr. Ref. Church, in Chatham, with Pastor H. Bruinsma officiating.</p> <p>ZEKVELD-BRINK: With thanksgiving to God, we announce the marriage of our children MARGARET Zekveld and PHILIP NATHAN Brink, D.V., on Sept. 17, 1988, at 3 p.m., in the Hebron Chr. Ref. Church, Whitby, Ont., Rev. R. Fisher officiating. Parents: Dorothy Zekveld of Whitby, Ont., and the late George Zekveld. Lois Brink of Grant, Mich., and the late Peter Brink. Future address: 19209 Hanna Rd., Lutz, Florida U.S.A. 33549</p>	<p>1958 August 23 1988 We are thankful to have celebrated with our parents and grandparents, BERT and THEA PENNINGS (nee Zuiderveen) their 30th wedding anniversary. We thank the Lord for his blessings to us through our parents and we pray for God's continued blessing on them. With love: Henry & Aline Pennings — Brooks, Alta. Jessica Betty & Fred Kroezen — Georgetown, Ont. Teri Larry & Lynette Pennings — Carrying Place, Ont. Annita Pennings — home Joyce Pennings — home Home address: R.R.#3, Carrying Place, ON K0K 1L0</p> <p>1958 September 13 1988 Through all your love for 30 years, Through all the laughter and all the tears, In all life's joys and darkest fears, You made it through together. Through times of children and their needs, Through teaching, praying, planting seeds, By God's own love and your Christian deeds, You made it through together. Through all the special work you've done, Through all the years, our hearts you've won, In sunny skies and stormy weather, You made it through God's world together. GERRY and HELEN (Aukje) RUYF (nee de Kleine) We pray that the Lord's rich blessings continue to be with you both and that your love for each other continues to grow through him. Your children and grandchildren: Gary & Josie Ruyf — Hallville, Ont. Melissa, Nicole Janet & Keith Smillie — Caledonia, Ont. Brandon, Chadwick Home address: 109 Irene Ave., Stoney Creek, ON L8G 2B4</p> <p>Amsterdam Goderich 1963 September 3 1988 With thankfulness to God, we are happy to announce the 25th wedding anniversary of our parents, WICHER and JOHANNA SCHOEMAKER (nee Van de Lagemaat) Congratulations Mom and Dad! With love, Margaret — Toronto Paul & Sandra Middeljans (fiancee) — Toronto Betty — London Open house will be held from 2-4 p.m., on Saturday, Sept. 3, 1988, D.V., at the Trinity Chr. Ref. Church, Goderich. Home address: 344 Cambridge St., Goderich, ON N7A 2Z1</p> <p>Middelharnis, Ellenton, the Netherlands Florida 1938 September 29 1988 With heartfelt thankfulness to the Lord, we are happy to announce the 50th wedding anniversary of our dear parents, LEONARD and CORA STRUIK (nee in't Veld) Congratulations Mom and Dad, Grandma and Grandpa! Love from your children and grandchildren in Toronto, King City, Oshawa, Rockhall and Kingston. Home address: 1224 41st Ave., Ellenton, Florida 34222.</p>	<p>1953 September 6 1988 "But the plans of the Lord stand firm forever, the purposes of his heart through all generations." (Psalm 33:11) With joy and thanksgiving to the Lord, we hope to celebrate the 35th wedding anniversary of our parents and grandparents, PETER and ELIZABETH ZANDSTRA (nee Ypma) Thank you for all the care and support that you have given us. May God bless you richly with many more years together. With love from: Katherine Zandstra — Thunder Bay, Ont. Freda & Harold Zylstra — Winnipeg, Man. Kara, Lindsay Wendy & Harry Pranger — Thunder Bay, Ont. Walter Zandstra — Agincourt, Ont. Home address: R.R.#2, Thunder Bay, ON P7C 4V1</p> <p>Obituaries</p> <p>"I will greatly rejoice in the Lord, my soul shall exalt in my God. For He hath clothed me with the garments of salvation, He has covered me with a robe of righteousness." (Isaiah 61:10) On Aug. 5, 1988, the Lord called home, OBBE BOUMA at the age of 87. He was predeceased by his wife Hinke and his son John. Father of: Wilma Betty & Peter Eddy Daughter-in-law Marilyn 13 grandchildren; 16 great-grandchildren. Brother to: Sipke, Jelle, Violet. The funeral service was held on Aug. 11, 1988, at the Ladner Chr. Ref. Church, Rev. Salomons officiating. Home address: #307-340 9th St., New Westminster, B.C. V3M 3V6</p> <p>More obituaries on next page.</p> <p>Retirement</p> <p>June 1950 August 1988 "Blessed are they whose strength is in thee, in whose heart are the highways to Zion." (Ps. 84:5) We rejoice with our parents, Rev. and Mrs. D.C. LOS on their retirement from the ministry after 38 years of service in God's Kingdom. They have served churches in Stellendam and Ferwerd, the Netherlands; Georgetown, Grimsby, Jarvis, Peterborough, Woodstock and Kemptville. May God continue to bless you in the future with good health and much happiness. Love from your children and grandchildren: Marian & Keith Knight — Lindsay, Ont. Erika, Elise, Lauren, Bethany, Alison Joyce & Bart Geleynse — Winchester, Ont. Luke, Emily, Bart, Reuben, Joel Irene & Carel Geleynse — Charlotte-town, PEI Marty, David Liesje & George Van Zwol — Water-down, Ont. Jessica, Karina Bill & Ingrid Los — Listowel, Ont. Robin, Rosanna, Derek Chris & Nel Los — Woodstock, Ont. Home address: R.R.#1, Inkerman, ON K0E 1J0</p>	<p>"For I am convinced that neither death nor life, neither angels nor demons, neither the present or the future, nor any powers, neither height nor depth nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord." (Romans 8:38) It is with deep sadness that we announce that on Aug. 13, 1988, the Lord in his infinite wisdom, called home his child, JOHN EGGINK at the age of 46. Dear husband of Jenny Eggink (nee Westerik). Dear father of: Rosalie, George, Hendrea, Janet, Brenda, Elizabeth, Mary, Brent — all at home. Dear son of Geert and Henny Eggink. Dear brother and brother-in-law of: Mary & John Katerberg Heleen & Al Bosma Harry & Dianne Eggink Gary & Maria Eggink Bert & Dorene Eggink George & Betty Eggink Rita & Ross Gibbons Jack & Debbie Eggink Dear uncle of many nieces and nephews. The funeral took place on Aug. 17, 1988, at the Jarvis Ebenezer Chr. Ref. Church. Home address: R.R.#1, Jarvis, ON N0A 1J0</p> <p>"My only comfort in life and death is that I belong to my faithful Saviour, Jesus Christ." (L.D. 1) On Aug. 22, 1988, it pleased our Lord to take home our cousin, MICHELE RENEE SMIT at the age of 20 in a tragic car accident. Daughter of Clarence and Thea Smit. She is lovingly remembered by her cousins: Julie & Theo De Vries Henry & April Viersen Joanna & Paul Battjes Martin Sytsma Leona & Dan Lambert Debbie & Earl Atkins David Van Hamburg Rob & Kathy Dekkema Mark Dekkema & Sylvia Metz (fiancee) Julie, Angie Dekkema Tracey, Stephen, Bryan Hay Cindy, Michael Tregunna Stacey, Rachel Pearl Sara, Lauren, Brooke Sytsma Jillian, Holly, Benjamin Van Meggelen Home address: Vivian Rd., Newmarket, Ont.</p> <p>Real Estate</p> <p>** Dutch Import Store ** For Sale London, Ontario 27 year established jewellery, gift and import store showing excellent financial statements. Vendor will consider holding some financing. Call John Dekker today at (519) 672-9970 for more information. Vandergoot Realty Inc., Realtor</p> <p>ADA REALTY LTD. 3412-102 Ave. Edmonton, AB T5W 0A3 Tel. 471-1814 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>
Thanks	<p>OUSSOREN: All of our family give thanks to everybody who supported us in the passing away of our dearly beloved spouse, mother and grandmother, Annie W. Oussoren.</p> <p>WASSINK: Thank you all friends and relatives for all the cards and best wishes we received on our 35th wedding anniversary, which we celebrated in seclusion in the Rainy River (Emo) district. A special salute to our brood for the surprise party on Saturday night. Sien and Evert Wassink, R.R.#6, Forest, Ont.</p>			
Births	<p>McLARDY: We, Don and Liz (nee Vanderbyl), are happy to announce that God has blessed us with our fourth daughter, MELIA ROSE. She was born on Thursday, July 28, 1988, weighing 7 lbs. 1 oz. Melia is a sister for Rebecca, Heidi and Alisha, sixth grandchild for Mr. and Mrs. William Vanderbyl of Peterborough and fourth grandchild for Mr. and Mrs. Joseph McLardy of Toronto. Home address: 48 Turner Court, Bradford, ON L3Z 2G6</p> <p>VAN GEEST: With joy in our hearts we, Isaac and Sylvia Van Geest, wish to announce the birth of our first child, a son. ISAAC JOHN was born on Aug. 16, 1988, at 6:58 a.m., weighing 9 lbs. 1½ oz. He is the 20th grandchild for Mr. and Mrs. Isaac Van Geest Sr. of Grimsby, and the fifth grandchild for Mr. and Mrs. William Colyn of Wellandport. We offer our praise and thanksgiving to God for entrusting to us this beautiful, healthy gift of life.</p>			
Anniversaries	<p>WICK and HENNIE HEUVING (nee Bosma) With all our love: Jennie Struiksma — Winona, Ont. Pam Harry & Eileen Heuving — Beamsville, Ont. Justin Cecil & Lisa Heuving — Grimsby, Ont. Norma & Pete DeKryger — Kalamazoo, Mich. Ron Heuving — Simcoe, Ont. Home address: R.R.#4, Hwy. #24, Simcoe, ON N3Y 4K3</p>			
			<p>Classifieds continued on next page ...</p>	

Classifieds

Obituaries	Teachers	Employment Wanted	For Sale	For Sale
<p>"There is no fear in love, but perfect love casts out fear." (1 John 4:18)</p> <p>"Cast all your anxieties on him, for He cares about you." (1 Peter 5:7)</p> <p>On Aug. 11, 1988, our Lord Jesus called home his child, our wife, mother, grandmother and great-grandmother,</p> <p>MARTHA (Martje) VANDER MEULEN (nee Riemersma)</p> <p>at the age of 76 years. She had suffered a severe stroke on Christmas Day 1987.</p> <p>Beloved wife of Peter Vander Meulen.</p> <p>Mother of Jake & Anne Vander Meulen, Huntingdon.</p> <p>Grandmother and great-grandmother of:</p> <p>Jenny & Andy VanderHeide — Huntingdon</p> <p>Vincent, Christina, Angela</p> <p>Margaret Vander Meulen — Edmonton</p> <p>Jacqueline & Doug Van Rhyn — Ladner</p> <p>Julia</p> <p>Peter Vander Meulen — Huntingdon</p> <p>Arlene & Mike Roersma — Langley</p> <p>Jacob</p> <p>Armand Vander Meulen & Petra Warkentin (fiancee) — Huntingdon</p> <p>Robert Vander Meulen — Huntingdon</p> <p>The funeral service took place Aug. 15, 1988, with Rev. Alvin Beukema officiating.</p> <p>Peter Vander Meulen's home address: Ebenezer Home, Suite 6, 33433 Marshall Rd., Abbotsford, B.C. V2S 1K8</p> <p>1911 1988</p> <p>On Thursday, Aug. 11, 1988, the Lord called unto himself, our dear sister and aunt,</p> <p>MARTHA VANDER MEULEN (nee Riemersma)</p> <p>Beloved wife of Pieter Vander Meulen of Abbotsford.</p> <p>Lovingly remembered and appreciated by:</p> <p>D. VanSlooten-Riemersma — Oude Bildtzyl (Fr.)</p> <p>G. Riemersma-Braaksma — Bant, N.O. Polder</p> <p>M. Riemersma-Ronda — Agassiz, B.C.</p> <p>A. Groenewoud-deVries</p> <p>R. Groenewoud — Stiens, Fr.</p> <p>F. Riemersma-Yntema — Zwaagwesteinde, Fr.</p> <p>A. Riemersma</p> <p>R. Riemersma-Huisman — Abbotsford, B.C.</p> <p>nephews and nieces.</p> <p>"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens." (2 Cor. 5:1)</p> <p>Abbotsford, B.C.</p> <p>"And I will dwell in the house of the Lord forever." (Ps. 23:6b)</p> <p>The Lord took home on Aug. 11, 1988,</p> <p>LEENDERT VAN VALEN</p> <p>Ridder in de orde van Oranje Nassau.</p> <p>Beloved husband of Inez van Valen-Benschop.</p> <p>Dear father of Catharina and Michael Mulder, Pieter Willem, Andrew, all in the Netherlands.</p> <p>Brother-in-law of:</p> <p>Dorothy Zekveld — Whitby, Ont.</p> <p>Jean Dykstra — Lindsay, Ont.</p> <p>Len & Anne Benschop — Wooler, Ont.</p> <p>Jasperina Kapteyn — Hamilton, Ont.</p> <p>Martina & Arie Zekveld — Bethal, South Africa</p> <p>Andrea & John Struyk — Sioux Center, Iowa, U.S.A.</p> <p>Shirley & Harry Hagens — Coquitlam, B.C.</p> <p>The funeral took place on Aug. 16, 1988, in Dordrecht, the Netherlands.</p>	<p>FRUITLAND: John Knox Memorial Chr. School seeks applications to fill two maternity leaves in the 1988-89 school year, for a Grade 3 class beginning Nov. 1 and for a Grade 4 class, beginning Jan. 9. All interested persons should contact the school for application forms. Deadline for completed applications is Monday, Sept. 19. Please contact: Julius de Jager, Principal, Box 27, Fruitland, ON L0R 1L0. Tel: (416) 643-2460.</p> <p>LUCKNOW, Ont.: Due to an upcoming maternity leave, Lucknow and District Chr. School is inviting applications for the position of teacher for Grades 3, 4 and 5, from Oct. 17, 1988, to Feb. 10, 1989. Please send resume to: Attie Broer, Principal, Lucknow and District Chr. School Assoc., Box 550, Lucknow, ON N0G 2H0</p> <p>Why not place your ad in Calvinist Contact.</p>	<p>20-year-old male is looking for work on a dairy farm in South Western Ontario. Has had agricultural education and experience on farm. Call (416) 386-6633 or 386-0018.</p> <p>Vacations</p> <p>RICE LAKE</p> <p>Like fishing the big ones? Fully equipped large modern house-keeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.</p> <p>Write or phone for brochure:</p> <p>Lang's Resort and Campgrounds</p> <p>R.R.#3, Box C, Roseneath, ON K0K 2X0</p> <p>Phone: (416) 352-2308</p> <p>Help Wanted</p> <p>NEEDED: Full-time, reliable driver/delivery person/warehouse assistant, 25 years or older (insurance reasons) for retail furniture store. Some experience in warehousing helpful. Apply to: Mr. G. J. Lock, Designhaus Interiors Inc. 3225 Fairview St., Burlington, ON L7N 3L1. Phone: (416) 637-7494.</p> <p>Mutual Support Systems</p> <p>invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 386-6461.</p> <p>Help Wanted</p> <p>A person to work in a greenhouse operation (cut roses); experience preferred but will train; (Beamsville-Vineland area); wages commensurate with experience and skill. Contact: C. Westerhoff at (416) 563-8891.</p> <p>Reliable person for dairy farm beginning Sept./Oct. Experience not necessary. Accommodations available. Call (416) 627-7874 for an interview.</p> <p>HAMILTON CENTRAL MOUNTAIN (Callie Rd. at E. 15th St.). Teacher desires reliable person to clean house one-half day per week. Phone 574-0096.</p> <p>Christian children's home needs CCW. Write: Delaware Children's Home, General Delivery, Delaware, ON N0L 1E0 or phone (519) 652-3161.</p>	<p>For sale: 12 x 40 furnished mobile home in Bradenton, Florida, trailer park. New carpet; roof over; ceiling fan; elec. heat; 14 x 40 carport; storage shed; well-maintained park; clubhouse; many activities. Close to Chr. Ref. Church shopping malls and beaches. \$12,000 (U.S.) Tel: (416) 623-3747.</p> <p>Vacations</p>	<p>Refrigeration units for sale</p> <p>Ice makers, walk-ins and reach-ins. New and used equipment bought, sold, serviced and installed.</p> <p>Call Aircon Refrigeration and Airconditioning</p> <p>Phone: (416) 892-2377</p> <p>Fenwick</p> <div><div><h1>ALPINE RESORT</h1><p>ACROSS FROM THE INDIAN RIVER ON SOUTH SHORE OF RICE LAKE</p><p>COLOUR T.V. & MOVIES</p><p>EXCELLENT SPRING & FALL FISHING</p><p>10% DISCOUNT FOR GUESTS OVER 60</p><ul style="list-style-type: none">• Store • Restaurant • Licences • Bait • Sandy Beach• Play Area • Games Room • Water Skiing & Children's Program • Laundromat • Bassboat, Paddle Boats & Sailboard on premises.<p>Call or write: George or Hilda Vos, Box CC Roseneath, ON K0K 2X0 (416) 352-2621</p><div><p>A 4 STAR ACCOMMODATION</p></div></div></div>
			<p>Help Wanted</p>	<p>Help Wanted</p>
			<div><div><h2>Director of Social Research Needed</h2><h3>CALVIN COLLEGE</h3><p>Primary responsibilities:</p><ul style="list-style-type: none">• administrative supervising of the center;• generating new, funded research on an on-going basis;• consulting with college, church, and other non-profit agencies regarding their research needs;• designing survey research projects and preparing written and oral research reports.<p>Qualifications:</p><ul style="list-style-type: none">• experience in a variety of survey research and program evaluation projects;• a minimum of a masters degree in a related field;• a religious commitment compatible with the mission of the college.<p>Deadline for submission of applications is Nov. 1, 1988.</p><p>Send resume and three references to:</p><p>Dr. Gordon DeBlaey, Search Committee</p><p>Social Research Center, Calvin College</p><p>Grand Rapids, MI 49506</p><p>Phone: (616) 957-6207</p></div></div>	
			<div><div><h2>1989-90 FACULTY VACANCIES</h2><h3>The King's College</h3><p>a Christian liberal arts college</p><p>has tenure track vacancies in</p><p>mathematics (with computing science)</p><p>and</p><p>experimental psychology</p><p>to be filled, pending board approval. Successful candidates must have the Ph.D. (or be very close) and must give assent to the college's educational creed. Research is required. Positions commence July 1, 1989. Send application, curriculum vitae, copies of transcripts, and three letters of reference to:</p><p>Dr. S. Keith Ward, Vice President (Academic)</p><p>The King's College</p><p>10766 - 97 St., Edmonton, AB T5H 2M1</p><p>(403) 428-0727</p><div><h2>THE KING'S COLLEGE</h2><p>A Christian Liberal Arts College</p><p>The King's College is an equal opportunity employer, but in accordance with Canadian Employment and Immigration regulations, this advertisement is directed to Canadian citizens and permanent residents.</p></div></div></div>	
			<div><div><h2>Needed: Experienced driver/salesperson</h2><p>for London area; 3 days per week.</p><p>Please apply at:</p><p>PINEWOOD ACRES</p><p>570 Hwy. #20, Fenwick, ON L0S 1C0</p><p>(416) 892-4766</p></div></div>	
			<div><div><h2>Secretary/Receptionist</h2><p>needed by</p><p>Citizens for Public Justice (CPJ)</p><p>beginning in September.</p><p>Duties include reception, word processing, filing and processing mail.</p><p>Please send resume and references by September 6 to:</p><p>Harry J. Kits, Executive Director</p><p>CPJ, 311 - 229 College St., Toronto, ON M5T 1R4</p></div></div>	
			<div><div><h2>DORDT COLLEGE</h2><p>invites applications for a position for the 1989-90 academic year as</p><h3>COLLEGE PASTOR</h3><p>Dordt College will add a tenure-track faculty position as College Pastor. The position will also involve a half-time teaching assignment in the History and/or the Philosophy Department. The doctorate is preferred.</p><p>Individuals who are qualified for the above position and are committed to a biblical, Reformed theology and educational perspective are invited to send a personal resume, academic credentials, and references to:</p><p>Dr. Douglas Ribbens</p><p>Vice President for Academic Affairs</p><p>Dordt College, Sioux Center, Iowa 51250</p><p>Dordt College is an Equal Opportunity Employer.</p></div></div>	

Events

Advertising Deadlines

Dated	Mailed	2-column ad deadline	Classified deadline
Fri.Sept.9	Tues.Sept.6	Wed.Aug.31-8:30a.m.	Thurs.Sept.1-8:30a.m.
Fri.Sept.16	Tues.Sept.13	Wed.Sept.7-8:30a.m.	Thurs.Sept.8-8:30a.m.
Fri.Sept.23	Tues.Sept.20	Wed.Sept.14-8:30a.m.	Thurs.Sept.15-8:30a.m.

The Hamilton District Christian High School Alumni Association

is inviting everyone (and their spouses) who attended H.D.C.H. between 1956-1970 to a

“Homecoming Weekend” November 4, 5, 6, 1988

Social activities, brunch, sports activities, banquet, fellowship, fun.

Plan now to attend!!!

For a registration form, call the school at 389-2296

or write:

H.D.C.H.

28 Athens St., Hamilton, ON L9C 3K9

R.S.V.P. by Sept. 23, 1988

The Committee of Concerned Members (Niagara Chapter)

heartily invites you to participate in our first season of study and discussion on

Sept. 16, 1988 at the Bethany CRC in Fenwick at 8:00 p.m.

We will begin with the study of introductory background to the Canons of Dort.

For further information call:

Addie van Hooydonk, Secretary at 934-8300

Membership in the committee is not required in order to study with us.

Zion C.R.C.

Anniversary Celebration



Sowing & Growing 25 Years 1963 - 1988

You are invited to join us at our ANNIVERSARY PRAISE SERVICE

on Sunday October 2, 1988 at 6:30 p.m.

at the Kingsview United Church Adelaide St. East



ZION CHRISTIAN REFORMED CHURCH

409 Adelaide Ave. East • Oshawa, Ont. L1C 2A2 • 725-0131 • 725-9391

Church news

Christian Reformed Church

Accepted

— to Zion, Oshawa, Ont., as pastor of youth and singles, Cand. Karl House of Grand Rapids, Mich.

— to Third, Edmonton, Alta., Rev. Jack Westerhof of Toronto (Willowdale), Ont.

Address change

Rev. Siebert VanHouten of Chaplaincy Services has a new home address: 681 Carluke Rd. W., R.R.#2, Ancaster, ON L9G 3L1; 416-648-3896.

“Mother, share with me your dreams.” “Daughter, I want to hear your prophesies.”

Mother/Daughter Workshops

Dates: Saturday, Oct. 15, 29 or Nov. 12 Times: 9:30 a.m. - 5:00 p.m. Place: 10 Norris Pl., St. Catharines Fee: \$70 per mother/daughter Leaders: Joanne Vandermaas, B.A. & Patricia Vandermaas, M.A. a mother and daughter counselling team. to register call: (416) 684-4095

More Events on next page ...

PART-TIME STUDY OPPORTUNITY FOR CREDIT*

6 evening courses for fall/winter '88

Here's an opportunity to expand your mind and Christian worldview. Starting in September, 1988, the Institute for Christian Studies (ICS) offers an opportunity to take one or more of these informative courses for credit*. Join Dr. Brian Walsh, Mr. Gerald Vandezande, Dr. James Olthuis, Dr. Harry Fernhout, and Dr. Calvin Seerveld for graduate-level courses in biblical and worldview foundations, politics, counselling, education, and the arts.

Biblical Foundations 1010

Dr. Brian J. Walsh Senior Member in Worldview Studies. (co-author with J. Richard Middleton of *The Transforming Vision: Shaping a Christian World View* (InterVarsity Press, 1984).

Mondays 7:00 to 10:00 pm

The Bible, Culture and Scholarship Developing Christian insight in any vocation, including academic theorizing, requires a clear foundation in the Scriptures. The purpose of this seminar is communally to develop such a foundation. September 19-April 17

Politics 1820

Mr. Gerald Vandezande Public Affairs Director of "Citizens for Public Justice" (author of *Christians in the Crisis*, 1984).

Tuesdays 7:00 to 10:00 pm

Christianity and Politics: Compromise, Consensus, Conflict or Conversion? This course is designed to introduce a biblical way of thinking and acting justly in politics. We will examine how Christians can be politically responsible without getting caught in either leftist or rightist ideologies. September 20-December 20

Psychology 1320

Dr. James Olthuis Senior Member in Philosophical Theology (author of *I Pledge You My Troth*, 1975 and *Keeping Our Troth*, 1986)

Tuesdays 7:00 to 10:00 pm

Human Nature, Counselling and the Christian Faith In this seminar we will explore the connections between psychotherapeutic methods, fundamental assumptions about human life, and the Christian faith. We will attempt to develop an integral view of being human in light of Scripture and experience and to develop an integral model of psychotherapy on that basis. September 20-December 20

Education 1590

Dr. Harry Fernhout Senior Member in Philosophy of Education (author of *Of Kings and Prophets*, 1979, and *Promises Broken, Promise Kept*, 1986).

Wednesdays 7:00 to 10:00pm

Teaching the Bible: Developmental and Foundational Perspectives Within the context of a discussion of recent theories concerning faith development in children we will critically examine current perspectives on the way in which the Bible should be taught in Christian day school or church school settings. September 21-December 21

Arts and Communications 1610

Dr. Calvin Seerveld Senior Member in Aesthetics (author of *Rainbows for the Fallen World*, 1980)

Wednesdays 7:00 to 10:00 pm (every second and fourth Wednesday)

Aesthetics for Every Day: Developing the Approach of a Christian Dove and Snake A beginning examination of a few important texts in aesthetics, from Plato to Trotsky, which will confront us with forming a Christian understanding of various arts (sculpture, painting, music, fictional narrative). The course will include various field trips to artistic events (the AGO, theatre, concerts, etc.) September 21-April 19

Worldview Foundations 1020

Dr. Brian J. Walsh Senior Member in Worldview Studies.

Thursdays 7:00 to 10:00 pm

Christian Discipleship in a Declining Culture The development of an integrally Christian perspective in any vocation requires worldview discernment into the fundamental patterns and structures of our society. Further, such discernment requires historical diagnosis rooted in the biblical worldview if one is to be able to analyze and respond to one's cultural context with insight and depth. September 22-April 20

For registration and further information contact:



INSTITUTE FOR CHRISTIAN STUDIES 229 College Street, Toronto, Ontario M5T 1R4 (416)979-2331



*Those wishing to take courses for credit must have a four-year B.A. degree. Auditors need only obtain the permission of the instructor. Courses may be taken as part of ICS's one-year Master's program.

Dutch

De waarheid is niet altijd acuut

L.H. Kwast

Er moet ergens in Duitsland een koster geweest zijn die heel mild van hart en zeer paraat van tong was. In zijn kerk preekten nogal eens jonge kandidaten, de een zenuwachtiger dan de ander, maar allen beginnelingen in het moeilijke vak. Na de dienst wilden zij van hem nog wel eens aan de weet komen hoe de preek gevallen was. Daarvoor had de koster drie mogelijke antwoorden in voorraad. Als het een uitstekende kandidatenpreek was geweest, zei hij: "De Here heeft genade gegeven." In geval van een matige prestatie zei hij: "De tekst was moeilijk." Mocht de geachte kandidaat er een ruïne van gemaakt hebben, dan luidde de beoordeling: "U hebt mooie psalm- en gezangverzen gekozen."

Die koster komt mij in de zin nu wij in Nederland al weer tien of twintig jaar achtereen een moderne waarheidscultuur beleven.

"De waarheid mag gezegd worden," "Recht door zee," "Iemand iets recht voor zijn raap zeggen," "Iemand ongezouten de waarheid zeggen," "De waarheid heeft een schelle klank," "Er geen doekjes om winden," "Ergens rond voor uitkomen," "Van zijn hart geen smookuil maken," "Het kind bij de naam noemen." Het is maar een selectie van uitdrukkingen in onze vaderlandse taal. Blijkbaar zijn wij weinig gewend een stukje mooi pakpapier om onze waarheden te wikkelen.

De Bijbel laat rode lampjes branden

Al in het — historisch — eerste geschrift van het Nieuwe Testament, de Brief van Jacobus, wordt over de zonden van de tong geschreven. Jacobus heeft het over "onbedwingbaar kwaad" en "dodelijk venijn." Je kunt met je tong onherstelbare schade aanrichten, ook al zou die tong de ene na de andere waarheid onder woorden brengen. Want waarheid is lang niet altijd acuut. Ook als iemand een schriftelijk lesje moet krijgen, kost het helemaal geen moeite om de brief te beginnen met "Geachte heer" en te beëindigen met "Met gevoelens van hoogachting en vriendelijke groeten."

Dan heb je de Bijbel ook nog

aan je zijde. Paulus heeft ergens geschreven: "Laten uw woorden aangenaam zijn, met zout besprengd." Zout is tot op de dag van vandaag in het Midden-Oosten het symbool van vrede. Paulus heeft dat ongetwijfeld in herinnering gehad toen hij woorden met zout bestrooid wilde zien. Je hoeft niet alles te zeggen wat je denkt. En als het wel gezegd moet worden, dan maakt de keuze van woorden en termen nog een verschil van dag en nacht.

Mensen zeggen dat je jezelf moet zijn. Maar als dat in de praktijk betekent dat zij zich als lompe vlegels affichereren, ligt zo'n zelfexpressie ver van het bed van Jacobus en Paulus. Ergens in het Nieuwe Testament valt het woord *fijnegevoeligheid*. Daarmee wordt een eigenschap aangeduid die in onze dagen te weinig wordt beleefd en gewaardeerd.

Waarom is hoffelijkheid goed?

Wij zijn van Nederlandse nature geneigd om hoffelijkheid en beleefdheid als nodeloze fraseologie de deur te wijzen. Maar hoffelijkheid heeft een diepere zin. Ze is een verzachtend medium bij overbrenging van pijnlijke waarheden. Waarom zou ik mijn gesprekspartner pijn doen door dingen onverhuld te zeggen, als het ook anders kan? Die Duitse koster had ook kunnen zeggen: "De preek was brandhout." Maar hij koos voor een antwoord dat de ander gemakkelijk aan het denken kon zetten. Een goede verstaander heeft maar een half woord nodig. In de hoffelijkheid wordt de ander in zijn eigen waarde gelaten. Het initiatief wordt hem niet uit handen genomen.

Wel zullen wij, westerlingen, het nooit brengen tot Aziatische vormen van beleefdheid. Dat kunnen wij niet opbrengen en dat hoeft ook niet. In zijn memoires beschrijft *Henry Kissinger* dat zijn Chinese gesprekspartners de *aard* van het gesprek al wisten aan te geven door de keuze van de gespreksruimte. Was dat een zaal met dreigende wandschilderingen van draken en andere verschrikkingen, dan wisten de Amerikaanse onderhandelaars al dat het een heel pittig gesprek zou worden. Maar als de wanden de aanblik

van bloemen en vogels boden, dan konden de Amerikanen rekenen op een uiterst vreedzaam en vruchtbaar onderhoud.

Als ze mij vragen welke Nederlanders in dat opzicht nog het meeste op de Chinezen lijken, dan antwoord ik zonder aarzeling: Drenten. Zij houden niet van sabelgerinkel in woorden en ze zullen proberen het op een *minzame* wijze met elkaar oneens te zijn.

Dat hoffelijkheid en beleefdheid in de buurt van huichelarij en oneerlijkheid kunnen komen, is duidelijk. Ik denk aan de briefwisseling tussen een boer en een vos, verhaald door *Wilhelm Busch*. In het Nederlands: *Een vos in het woud had de verberging lief.*

Daar schreef hem toen de boer een brief:

Of de vos zijn aankomst wilde laten weten,

want alles van gisteren was vergeven en vergeten.

De haan en kippen en ganzen zeiden:

Wij zullen ons in zijn komst verblijden.

Wanneer mogen wij u nu verwachten?

Getekend: Chris Jan Bolte, zeer hoogachtend.

Daarop schreef de vos met ganzenbloed:

Wat is dat jammer, ik kan niet goed.

Want mijn schoonmoeder is komen logeren,

en ik moet haar goed tracteren.

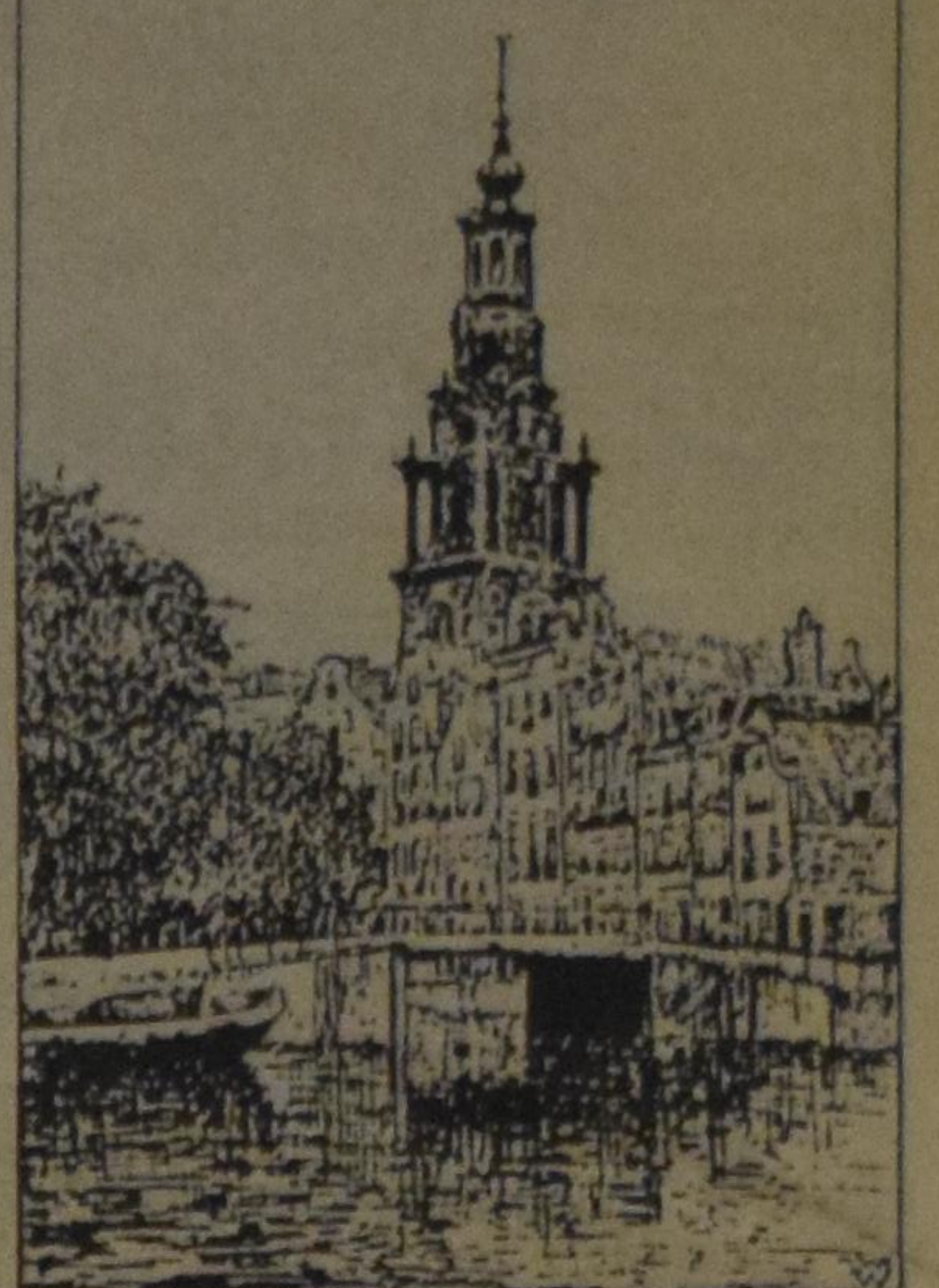
Overigens verblijf ik, van dankbaarheid vol, uw rode vriendje in het hol.

Daar heeft de beleefdheid de grenzen van de huichelarij ver overschreden. Dat heeft meer te maken met diplomatieke list en tactische camouflage dan met respect en omzichtige omgang. De internationale politiek kent veel meer van die staaltjes.

Maar dat is dan weer een hoofdstuk dat onder een heel andere titel moet worden geschreven.

Overgenomen uit: Friese Kerkbode.

Netherlandic Studies Program Spring Semester of 1989 in Amsterdam



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Dordt College
Sioux Center, Iowa 51250
Call collect (712) 722-3771
Ext. 6263 or 6261
Deadline: November 1, 1988

Calendar of Events returns next issue. Crossword Puzzle of this week is found on page 5.

Grunneger Bandje

Ain Grunneger bandje mit Grunneger gedichtjes, verhoaltjes en nog wat meer is nou verkriegboar. Ie mout moar 's kieken of ie der wat aan vind'n ... ik heb mien best doân! Ie follen moar \$8.00 in 'n envelop mit joen noam en adres en den kriegien ie 't bandje votdoadelik. Mien adres is:

Herman de Jong

R.R.1, Jordan Station, ON L0R 1S0

'n Mens wil ja nog wel ains wat op d'olle dag.

STUDENTS!

Huron Campus Ministry (Guelph)

Soup and Welcome Evening

Sept. 11, 1988, 5:00 p.m.
Guelph Christian Reformed Church
Water Street

First Fellowship evening

Sept. 14, 1988, 5:00 p.m.
Guelph Christian Reformed Church
Water Street, Guelph

Kingston Campus Ministry

Dr. Bill Groningen,
Campus Pastor
104 Queen's Crescent,
Kingston, ON K7L 2S8
(613) 545-2962

Open House at the ministry centre

Sept. 11, 2-4 p.m.
to welcome all new
and returning students
104 Queen's Crescent,
Kingston, Ont.



Our first fellowship supper Wednesday, Sept. 14, 5:30 p.m.

Huron Campus Ministry (Waterloo)

The Waterloo Christian Reformed Church
warmly invites

all new Waterloo-area students, their parents and friends
to a

Special Student Welcome Service

Sunday, Sept. 11, 1988, at 10:00 a.m.

- After the service information about Huron Campus Ministry will be given and an excellent lunch provided
- The HCM Fellowship begins Sept. 14, 1988, in McKirdy Hall, St. Paul's College, at 4:30 p.m.
- Please contact Chaplain Graham E. Morbey (886-1474) for further information and assistance
- The Waterloo Church is located at 209 Bearinger Rd., off Albert St.

CHRISTIAN STEWARDSHIP SERVICES

helpt u gaarne en gratis met het maken van uw testament, beschikkingen voor een spaarplan, of investering van eventuele gelden. De vertegenwoordiger van CSS is bereid om u thuis te bezoeken voor een vertrouwelijk gesprek, en is ook beschikbaar voor lezingen over het onderwerp van geld beheer.



Schrijf naar: CSS, 455 Spadina Ave., #210, Toronto, ON M5S 2G8
Of bel: (416) 598-2181

Books/Meditation

Robert VanderVennen, book review editor

Book review

An honest cry from South Africa

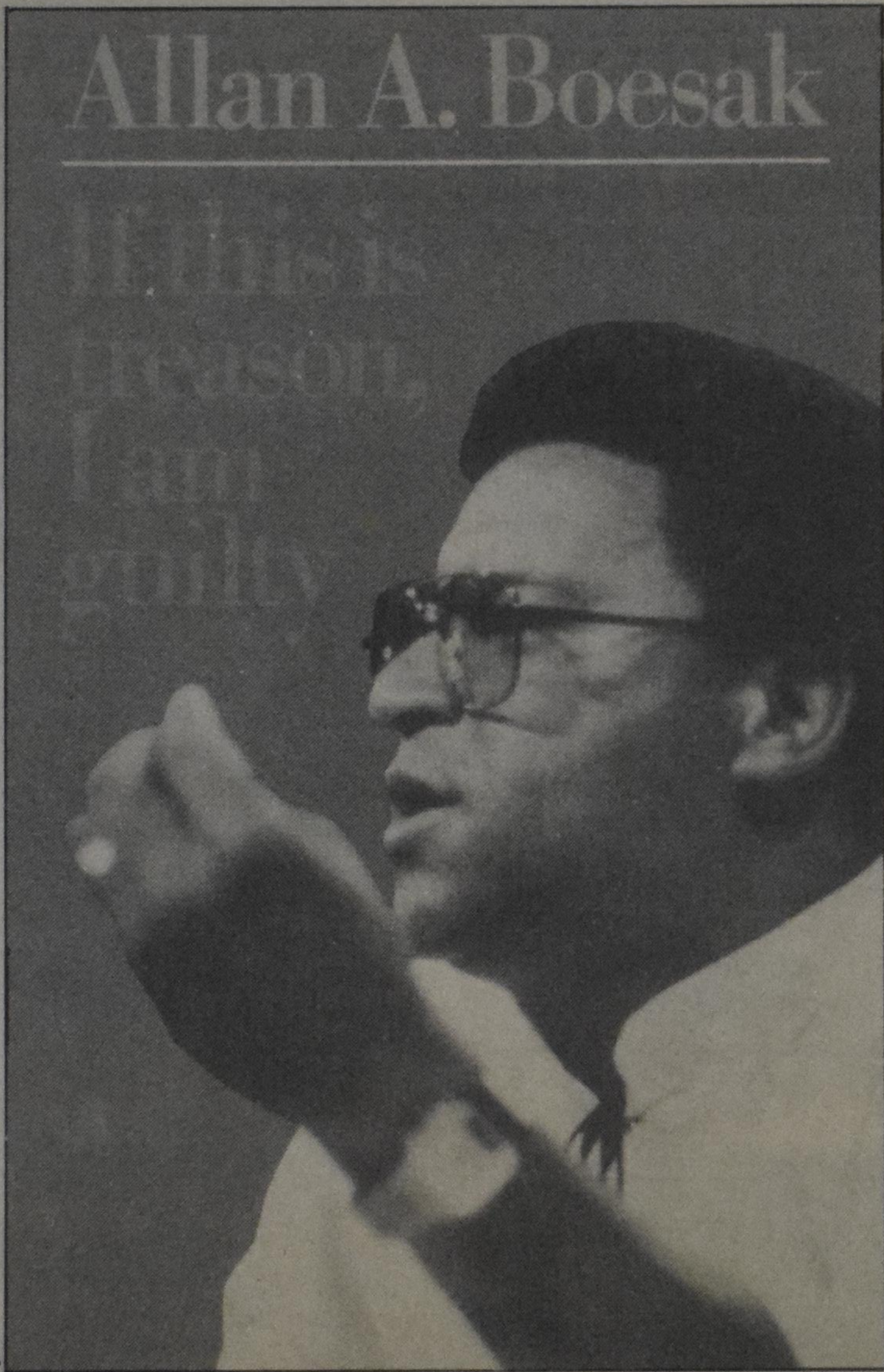
If this is treason, I am guilty, by Allan A. Boesak. Grand Rapids: Eerdmans, 1987. 134 p., paper, \$11.50. Foreword by Nicholas Wolterstorff. Reviewed by Hendrik Hart, Institute for Christian Studies, Toronto.

Simply put, this collection of essays, speeches and sermons articulates Allan Boesak's sense of mission as a prophetic leader called by his God to comfort his people, challenge their oppressor, and place the struggle against apartheid in South Africa in the light of the gospel.

People who know Boesak need no recommendation to this sort of material. I wish to recommend this book especially to those who keep saying that all sides must be heard and that, if once you've been there, you'll not judge apartheid as harshly.

Boesak not only was there, he is there. And he is a respected, leading minister in a denomination which, with other Reformed churches, belongs to the Reformed Ecumenical Council. He lives, therefore, in the same sort of confessional context as the readers of this paper. His own people accept him without reservation.

There is no reason to think that we should not do the same. He has integrity, he knows his country and its politics, he openly lives as one deeply committed to the gospel of Jesus Christ. He speaks about oppression not from the point of view of people who read about it, but from the experience of his own oppression. If people wish to have an honest appraisal of the South African situation from the point of view of an oppressed Calvinist Black, this is what they are looking for.



Christian living

Riches in the Christian life

Gazing on Truth, by Kitty Muggeridge. Eerdmans, 1987. Paperback, 82 pages, \$7.25. Reviewed by Helen Tangelder, Strathroy, Ont.

Anyone who has lived in the tropics or has experienced a dry, hot Canadian summer will know how dependent we are upon the Creator for our weather.

In this book Kitty Muggeridge challenges us that in spite of technology, genetics and politics there are some affairs that are not in our hands. We do not have the final say in how this world should be controlled. Our dreams for a utopia are shattered when a calamity crosses our pathway. We want a heaven on earth, and we want to see our dreams come true.

In the opening chapters Kitty Muggeridge points out how futile it is to search for the utopia, for the ultimate self-fulfilment which eventually leads to disaster. Truth and reality are found in the things unseen. This is in sharp contrast from the writings in George Orwell's 1984 and Huxley's Brave New World in which experiments take place to bring in a new society. The kind of happiness and freedom that the world is seeking after is found only in the unseen Christ.

True to her style, Kitty Muggeridge refers often to Mother Theresa and her

exemplary Christian life and her love for the poor. The only way of peace and joy is the return back to God to worship Him only.

"When we no longer worship God, we worship ourselves. Like pagans, we kneel before idols. And idols have eyes, ears and a mouth, but they can't see, hear or talk."

She zeroes in on how rich the Christian faith is and that it has everything to offer, with its church, the sacraments, love, martyrs, scriptures, the Ten Commandments and the Lord's Prayer. She makes the interesting observation that every week, somewhere in the world since Christ's death 2,000 years ago, someone has received the Lord's Supper. Being consistent in her Christian life, she wholeheartedly supports the role of motherhood, and is outspoken against abortions.

Does this seem like a heavy-going book? It is not that at all! Kitty Muggeridge ably packs all these topics and more into 40 short pithy meditations. I found her writings very delightful. This is a superb devotional book to have for your own quiet time reading.



Friends of God

Wayne Brouwer

The gift of the Holy Spirit

"And you will receive the gift of the Holy Spirit." (Acts 2:38)

Dr. Frank Aydelotte dedicated the best years of his life to the development of Swarthmore College in Philadelphia, Pennsylvania. After he retired as college president, he continued to garner bequests and contributions for the institution he loved. One day he was nearly beside himself with joy when he landed a gift of \$100,000 for the college. He could hardly wait for the next meeting of the college board to make his report and present the funds. What an outcry of joy and delight there would be!

But after Dr. Aydelotte excitedly shared the news, there was a prolonged silence in the room. Finally, one member of the board said quietly, "I see no reason why we should not accept this gift."

Killed by pessimism

"Many people," said Oliver Wendell Holmes, "die with their music still in them." There is a pessimism inherent in our sinful condition which expects the worst, and cannot free itself to receive with joy the gift of God. The music of our lives dies because we will not allow the Holy Spirit to play the strings of our hearts.

The story is told of identical twins, who baffled their parents with totally opposite temperaments. One young lad was a total optimist, the other a hopeless pessimist.

Failing in their attempts to deal constructively with the tensions within their home, the parents consulted a psychologist on the matter. Together they devised a plan to begin a "leveling-off" process between the brothers. At the next birthday, the boys were put in separate rooms, and given very different presents. The pessimist opened gifts containing the best toys his parents could afford.

But even the graciousness of the gifts could do little to challenge his depressed attitude toward them: "I don't like the colour of this computer. I know someone who's got a bigger set than this. I bet this calculator will break. I don't like this game."

Pained and disheartened, the parents went across the hall. A box of manure was the gift for the optimist. But here he was, giggling and laughing, tossing the smelly stuff into the air and talking to himself, "You can't fool me! Where there's this much manure, there's got to be a pony!"

The tingle of life

The New Testament often compares the gift of the Holy Spirit to drunkenness. But this intoxication is a kind in which we don't lose control of our senses. They are heightened and sharpened, and we become more fully alive. It's the kind of thing William Wordsworth wrote about in his "Lines Composed a Few Miles Above Tintern Abbey":

*And I have felt
A presence that disturbs me with the joy of elevated thoughts;
a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.*

It's the kind of thing John Bunyan wrote about in his diary referring to the day he first felt God's gift stir within him: "I was so taken with the love and mercy of God that I knew not how to contain myself till I got home. I thought I would have spoken of his love to the very crows that sat upon the ploughed lands before me!"

There's no finer gift a person could receive. Don't let the pessimism of disbelief steal away the joy of the Holy Spirit. Don't let the music die within you before He has played his melody in your heart!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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